

THE RASHIDUN CALIPHATE



THE

RASHIDUN CALIPHATE



Author

Sultan-ul-Ashiqaan

Sultan Mohammad Najib-ur-Rehman



Translated

Fatima Noor Sarwari Qadri



THE RASHIDUN CALIPHATE

English Translation of Urdu book

KHULFA-E-RASHIDEEN

Sultan ul Faqr Publications

THE RASHIDUN CALIPHATE

English Translation of Urdu book
KHULFA-E-RASHIDEEN

AUTHOR

SULTAN-UL-ASHIQEEN

SULTAN MOHAMMAD NAJIB-UR-REHMAN

TRANSLATED

FATIMA NOOR SARWARI QADRI

**SULTAN-UL-FAQR PUBLICATIONS
LAHORE**

Sultan-ul-Faqr Publications Regd. Lahore, Pakistan.

©All copyrights reserved with translator and
Sultan-ul-Faqr Publications (Regd.)

No part of this book may be used or reproduced or used in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews. Published in Pakistan with the permission of the copyright owner.

First Edition October 2022

ISBN 978-969-2220-24-8



Sultan-ul-Faqr Publications Regd. Lahore,
Pakistan.

Sultan-ul-Faqr House, 4-5/A Extension, Education Town, Wahdat Road,
Lahore, Post code-54790 Pakistan.

Contact # +9242-35436600, +92322-4722766, +92321-4507000

Email: sultanulfaqrpublications@tehreekdawatefaqr.com

www.sultan-ul-ashiqueen.com www.sultan-ul-faqr-publications.com
www.sultan-ul-ashiqueen.pk www.tehreekdawatefaqr.com

This book is dedicated to my beloved
perfect spiritual guide

Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman

Whose slavery has granted me with success
and good fortune.

Sultan ul Faqr Publications

CONTENT

	Page
Interpreter's Preface	13
Author's Preface	18
The Genealogy of The Holy Prophet and The Caliphs	24
THE FIRST CALIPH - ABU BAKR SIDDIQ	26
The Glory of Abu Bakr	29
Birth	39
Acceptance of Islam	40
Preaching of Islam	40
Love for Prophet Mohammad	41
Verification of Miraj	43
Title	44
Migration to Madina	44
Companion in the Thawr Cave	46
Stay in Quba	49
Madina-tun-Nabi - City of The Prophet	50
Leader of The Companions	51
Life in Madina	51
Conquest of Makkah	52
Sickness of The Prophet	52
Death of The Prophet	52
Imamate of Abu Bakr	55
Confidant of Prophet Mohammad	55
Caliph of The Prophet	56
The Best of All Mankind	56
Second After Prophet Mohammad	57
Oath of Allegiance to Abu Bakr	57

Caliphate of Abu Bakr	58
First Sermon of Abu Bakr	58
Respect of the Prophet's Decision	59
The Apostay Wars	60
Deniers of Zakat	60
Roman and Persian Empires	61
Military Organization	62
Establishment of the World's Biggest Islamic, Welfare and Democratic State	62
Military Code of Conduct	63
Sacrifice	64
Returning the Allowance to Treasury	64
Leader of Sufism	65
Death	66
Burial in Tomb of The Prophet	67
THE SECOND CALIPH - UMAR IBN KHATTAB	68
Birth	68
Wish of Prophet Mohammad	69
Open Invitation to Islam	72
Companionship of Prophet Mohammad	72
Umar's State on the Death of Prophet Mohammad	73
Title	75
Key Role in the Caliphate of Abu Bakr	76
Caliphate of Umar	76
First Sermon	77
Title of Amir al-Mu'minin	78
Founder of Modern, Social, Economic and Democratic State	78
Expansion of The Islamic Empire	80
Opinions of Umar Regarding the Ruling Matters	83
Umar's Justice and Accountability	84

Patrolling at Night	91
Rich and Poor were Equal to Umar	92
Dropped Jizya (Tax) for Old and Needy	93
Allowance for the Newborn	93
Homeless Children were responsibility of Government	94
Umar on Women's Rights	94
Indigence of Umar	95
Compassion for Others	96
Miracles	97
The Man of Divine Inspiration	99
Excellence of Umar in the Court of Prophet Mohammad	100
Beneficence of Umar	110
Martyrdom of Umar	112
THE THIRD CALIPH - USMAN IBN AFFAN	114
Acceptance of Islam	114
Du an-Nurayn (The Possessor of Two Lights)	115
Sahib al-Hijratain (Man of Two Migrations)	117
Modesty	117
Usman's Hand - The Hand of The Prophet	119
Did not Circumambulate Kaaba without The Prophet	120
Generosity of Usman	121
Insight of Usman	123
Grandeur of Usman in the Court of Holy Prophet	123
Included in the List of Companions with Glad Tiding of Paradise	131
Caliphate of Usman	131
Beginning of Revolts	133
The Victories	133
Establishment of Navy	134
Commands to High Officials	134
Public Welfare	135

Extension of the Prophet's Mosque	135
Commands to the Military Officials	135
Increase in the Stipend	136
Administrative Work	136
Establishing Standard Version of Quran	137
Start of Rebellion and its Causes	137
Fitna of Abdullah Ibn Saba	138
Consultation Regarding the Rebels	141
The Accusations of the Rebels	142
Gathering of Rebels in Madina	143
Demanding Resignation From Usman	144
Usman's House was Besieged	145
Martyrdom of Usman	149
Aftermath of the Martyrdom of Usman	150
Faqr and the Usmaniyya Order	151
THE FOURTH CALIPH - ALI IBN ABI TALIB	154
Embracing Islam	156
Ali's Announcement of Accepting Islam	157
Migration to Madina	158
Ali's Marriage to Fatimah bint Mohammad	160
The Arena of Badr	163
The Battle of Uhud	163
Battle of The Trench	164
Treaty of Hudaybiyyah	166
The Conquest of Khaybar	167
Grandeur of Ali ibn Abi Talib in the Words of Prophet Mohammad	170
Death of The Holy Prophet	180
Ali and The Caliphate of Abu Bakr	181
Ali and The Caliphate of Umar	185
Caliphate of Ali ibn Abi Talib	188

Ali's Pledge of Allegiance and First Sermon as a Caliph	190
Demanding Retribution of Usman's Murder	190
Aisha's Demand of Retribution of Usman's Murder	191
Ali's Departure towards Basra	194
Mediation of al-Qa'qa ibn Amr al-Tamimi	196
Battle of The Camel	197
The Battle of Siffin	204
Reasons Behind the Battle	204
Usman's Bloodstained Shirt and the Severed Fingers of Naila	205
Diplomatic Efforts to Reconcile	205
Ali Departing from Kufa	206
Attempt of Reconciliation	207
The Legation of Muawiya	208
Start of the Battle	209
Outcomes of the Battle of Siffin	211
The Suggestion of Arbitration	211
Writing the Arbitration	212
Meeting of the Arbitrators	213
Announcement of the Decision	215
After Arbitration	215
Fitna of Kharijites	216
Beliefs of Kharijites	217
Battle Against Kharijites	217
The Fight of Karkh	218
The Kharijites of Basra	218
The Battle of Nahrawan	218
Aftermath of the Battle of Nahrawan	220
Change in the Capital	221
Martyrdom of Ali ibn Abi Talib	222

Last Moments of Ali ibn Abi Talib	223
Grandeur of Ali	225
Excellence in Knowledge	225
Bravery and Valour	226
Contentment and Asceticism	229
Simplicity	231
Abandoning World	232
Staying Up at Night	233
Love for The Prophet	234
Hospitality	236
Forgiveness and Tolerance	236
Generosity	238
Trustworthiness and Honesty	239
Children of Ali are Progeny of The Holy Prophet	240
Door of Faqr and Heir of the Trust of Faqr	242
The Successors of Ali ibn Abi Talib	247
THE FIFTH CALIPH - HASAN IBN ALI	249
Birth	252
The Sacred Name	252
Feeding Saliva and Performing Aqiqah	253
Resemblance with The Holy Prophet	253
Childhood	254
Marvels of Hasan ibn Ali	256
Fear of Allah	256
Forbearance	257
Hasan's Status in Faqr	258
Intelligence and Wisdom	259
Generosity	260
Bravery	261

Caliphate of Hasan ibn Ali	262
Death	264
Children of Hasan ibn Ali	265

Sultan ul Faqr Publications

INTERPRETER'S PREFACE

No words are enough to send salutations on Prophet Mohammad, his Companions and People of the Cloak. As this universe exists by virtue of their beneficence and spiritual attention.

This book is the English translation of the Urdu book, *Khulfa-e-Rashideen*, written by my beloved perfect spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman. Growing up I had always heard and read that there are four Rashidun Caliphs, until I read the Urdu version of this book. All history books mention the Rashidun Caliphate till Ali ibn Abi Talib, and no one ever mentioned Hasan ibn Ali as the fifth Caliph. This was a surprise to me so I started asking questions regarding this to Sultan-ul-Ashiqeen. The more I inquired, the more I realized how much love, regard and devotion he reveres for the Holy Prophet, his Companions and People of the Cloak. I want to adulate his tireless efforts in going above and beyond to collect sufficient arguments that verify and confirm Hasan ibn Ali's status as the fifth Caliph. I will not burden the reader by rewriting them here but I have to say I am heartbroken when Hasan's name as the Caliph is altogether skipped from history books.

The Rashidun Caliphs are the luckiest as they gained direct beneficence from the sacred company of the Holy Prophet without any medium. Fortunate are the ones who witnessed the Rashidun era and gained benevolence of the Prophet through them. I often used to wonder why I was not born in the era of the Holy Prophet so I could be blessed with his beneficence like his Companions. I was so wrong! The Holy Prophet is the reason behind the creation and existence of this universe. If we think that the Holy Prophet and his beneficence no longer exist, then technically the universe should not exist. And people on the Day of Judgement may argue in front of Allah Almighty that He

deprived them of the beneficence of the Holy Prophet by not sending them in his era. Well! Allah Almighty cannot be unfair. The spiritual beneficence of the Holy Prophet at first transferred from him to the Rashidun Caliphs. When Prophet Mohammad passed away, Abu Bakr-the first Caliph, not only led the Muslim umma physically but also spiritually. The people of that era got the beneficence of Prophet Mohammad through the medium of Abu Bakr, who was the Universal Divine Man (*al-Insan al-Kamil*) of his time. This pattern continued till the last Caliph Hasan ibn Ali. After Hasan, the spiritual and the physical leadership was separated. The system of caliphate was demolished because Muslims let go the spiritual values they got from the Holy Prophet and latched onto the worldliness. Muslims chose world over the Divine proximity, this led to the downfall of the Muslims.

The policies that the Rashidun Caliphs put in place met the spiritual and physical needs of the people. This is why that era was the golden era for the Muslims. The policies of that era are exemplary and act as gold standard for not only Muslims but also for the occidentals. Most of the policies of the welfare states in Europe are inspired from the same prosperous principals of the Rashidun Caliphate. Yet they could not fully implement them because the five rightly guided Caliphs were not only leaders for their people but were also their perfect spiritual guides. The Rashidun Caliphs understood both the physical and spiritual needs of the people and would translate them into policies. These policies were implemented to its perfection. It was all possible because what Prophet Mohammad left behind was not only religion but his reflection in the form of the five Rashidun Caliphs, his perfect spiritual and physical followers, the perfect men who took Islam to the pinnacle of its glory.

Those who followed the five rightly guide Caliphs wholeheartedly, got the spiritual beneficence of the Holy Prophet

through their medium. On the other hand, those who held grudge against them fell off the cliff and started plotting schemes against them. There are several books written describing the heart-wrenching events that took place in the era of the Rashidun Caliphs. Different scholars and analysts tried to give arguments in an attempt to figure out who was at fault and what possibly went wrong that resulted in the end of the caliphate. What makes this book unique is the unbiased approach of Sultan-ul-Ashiqaan. His picturesque words have painted the clear picture of the painful events that took place in the Rashidun era. The reader is engrossed in them in such a way that he feels he himself is witnessing those events and then can decide for himself what went wrong to cause the downfall of the Muslims.

The Rashidun Caliphate was meant to end, this decision was already made and sealed in the Mohammadan Assembly. Therefore, when Husayn ibn Ali inquired Hasan of his decision of leaving caliphate, Hasan replied to his dear brother that Allah Almighty will not join the physical rule and spiritual leadership under People of the Cloak. Allah has decided to give the beloved followers of the Prophet, his real heritage, spiritualism. Thus, the spiritual orders flourished from them which exist even to date. These spiritual orders are the medium for the seekers of Allah to guide them towards closeness of Allah.

Whenever I reach out to Sultan-ul-Ashiqaan to seek guidance in any matter, be it outward or inward, he always refers to the life of Holy Prophet, People of the Cloak and the Rashidun Caliphs. This intrigued my interest to read the Urdu version of this book and was over the moon when Sultan-ul-Ashiqaan blessed me with the opportunity to translate it into English. If I were to describe my experience of translating this book in one sentence, I would say that the book made me spiritually live through the incidents happened in the era of Rashidun Caliphs. There were times when I engrossed in the words of the book so deeply that

my body would shiver from the pain and sensitivity of the situations and what the Rashidun Caliphs went through. At times, I was so conscious that I would not dare to write a word until I sought Divine help and felt it has taken me under the wings and given me the strength to transcribe the Urdu version into the English language for the world to benefit from this precious piece of writing by Sultan-ul-Ashiqeen. For sure, I could not depict the true colour and spirit of the words used by Sultan-ul-Ashiqeen in the original version. I can say this with utmost certainty that all the good in this book is the spiritual beneficence of my spiritual guide and all the shortcomings are solely mine.

I will be forever thankful to Sahibzadi Muneeza Najib for boosting my confidence in times when I almost gave up on this enormous task. Her precious advice clanged to me throughout the process. She said, “Believe and depend on the spiritual beneficence and help of your spiritual guide and not on your own abilities.”

I am obliged to her and Mrs. Ambreen Moghees Sarwari Qadri for proofreading my book and providing their expert opinion in improving it.

Lastly, I want to mention that I consider myself very fortunate that destiny took me to the sacred company of Sultan-ul-Ashiqeen, who is the 31st Shaikh of the *Sarwari Qadri* order. I have witnessed that with his spiritual attention he washed the filth of my inner self and bestowed me regardless of the boundaries of time and space. The spiritual beneficence of the Holy Prophet still exists in the present era and will forever exist. In the previous era, the Rashidun Caliphs acted as a medium between the seeker and the Prophet and now the perfect spiritual guides of *Sarwari Qadri* order are the medium and advocate for the seeker of Allah in the Mohammadan Assembly.

May Allah grant us the ability to yearn for this spiritual benevolence! (Ameen)

Fatima Noor
October-2022

Sultan ul Faqr Publications

AUTHOR'S PREFACE

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ (٣:٢) ◀

Meaning: Allah! None is worthy of worship but He, the Ever-Living, Self-Subsisting and Sustainer (of the entire universe with His strategy). (3:2)

وَتُعِزُّ مَنْ شَاءُ وَتُذِلُّ مَنْ شَاءُ بِسِيرَاتِ الْخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣:٢٦) ◀

Meaning: You confer honour on whom You will, and You dishonour whom You will. All good is in Your mighty Hand. Surely, You have absolute authority and control over everything. (3:26)

Infinite blessings and salutations upon the best among the creations, Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*, the People of the Cloak and the Companions.

After the Prophets, the most sacred and exalted are the lovers of the Holy Prophet, among whom Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abi Talib are the leaders of people of paradise. They gave countless sacrifices in the life of the Prophet, were sincere, loyal and dear to him. History has marked countless occasions that depict their honest and selfless love to the Prophet of Allah. They not only helped to prosper Islam in the life of the Prophet but continued their efforts as the Caliphs of the Muslims after the Prophet passed away. They made tireless efforts to prevail Islam in the entire world and set such examples that elevated the glory of the Muslims. They laid the foundation of a practical democratic Islamic state when there was no concept of democracy and welfare state in the world. They not only laid the foundation of the world's biggest Islamic state but also established such a system of justice, parallel of which is not seen even in the present most developed countries of the world.

The Rashidun Caliphs hold the prestigious rank not only because of the aforementioned but most importantly because these exalted personalities gained direct beneficence without any medium from the Mohammadan light attaining eternity in both the worlds. They are the reflection of the four most notable attributes of the Prophet. The sacred self of the Holy Prophet is the ultimate institution while the four Caliphs are like his branches.

ہیں کرنیں ایک ہی مشعل کی ابو بکر و عمر و عثمان و علیؑ

ہم مرتبہ ہیں یاران نبیؑ، کچھ فرق نہیں ان چاروں میں

Explanation: The four Caliphs; Abu Bakr, Usman, Ali and Umar are the rays emerging from one source that is (the light of) Prophet Mohammad. The rank of all four friends of the Prophet is the same. They are all reflection of the Holy Prophet.

Sultan Bahoo described the outward and inward exalted status of the four Caliphs in the following words:

- ❖ Abu Bakr Siddiq is an embodiment of sharia, Umar ibn Khattab is an embodiment of tariqa, Usman ibn Affan is the embodiment of reality (*haqiqah*), Ali ibn Abi Talib is the embodiment of gnosis (*marifa*) while the Holy Prophet is the Divine secret. (**Ain-ul-Faqr**)
- ❖ Abu Bakr is air, Umar ibn Khattab is water, Usman ibn Affan is fire, Ali ibn Abi Talib is soil while the Holy Prophet is the soul of man's body made of these four elements. (**Ain-ul-Faqr**)
- ❖ Abu Bakr is truthfulness, Umar ibn Khattab is justice, Usman ibn Affan is modesty, Ali ibn Abi Talib is generosity and kindness while the Holy Prophet is *Faqr*¹. (**Ain-ul-Faqr**)

¹ The spiritual path that leads a seeker of Allah to His vision, gnosis and union under the guidance of the perfect spiritual guide. The Holy Prophet said, “*Faqr* is my pride and *Faqr* is from me.” See chapter one of the book *Sufism-The Soul of Islam* for further details on *Faqr*.

The beneficence from all four Caliphs will continue till the doomsday and the seekers of Allah of every era will keep gaining guidance from them. If we confine the contribution of these eminent personalities in the spread of Islam to just their physical lives, it will be the denial of the spiritual excellence they achieved from the company of the Holy Prophet, which is the reason behind their exalted rank in the court of Allah and His Prophet. The beneficence these personalities gained from the sacred company of the Prophet is transferred and will continue to transfer to the seekers of Allah through their medium as per capacity of each seeker. This is the marvel of these sacred personalities and this brilliance is eternal. This fact showcases the excellence of the Prophet who bestowed this beneficence and the exalted rank of these personalities who attained it.

All four Caliphs equally had basic attributes of love for the Prophet, perseverance, loyalty, sincerity and sacrifice etc. on the basis of which they got the status of Allah's beloveds. It is impossible to grant anyone a rank higher than the other on the basis of these attributes as to have the status of belovedness one must have all of them upto a certain extent. All four having the honour of the chosen Caliphs and having Hadiths in their regard verify that their ranks were not even slightly different as far as these basic attributes are concerned. However, they had some such attributes regarding which they excelled the other like Abu Bakr was the best in truthfulness, Umar was the best in justice and self-accountability, Usman was an epitome of modesty and humility while Ali had the best command in knowledge and *Faqr*. These are the attributes which were distinct part of their personalities since eternity and they excelled in them through the enlightened company of the Holy Prophet. Hence, they became the light of guidance and the medium to inculcate these attributes in the seekers of Allah of every era. As Sultan Bahoo says:

- ❖ When a seeker enters the Mohammadan Assembly, first of all his being is blessed with four kinds of efficacy through the spiritual sight of four sacred personalities. By the efficacy of spiritual sight of Abu Bakr Siddiq, the seeker is blessed with the attribute of veracity, as a result hypocrisy and lie are removed from his being. By the spiritual sight of Umar ibn Khattab, the seeker adopts the attributes of justice and self-accountability hence the sensual desires and satanic apprehensions are eliminated from his inward. By the efficacy of spiritual sight of Usman ibn Affan, he becomes modest and obedient and gets rid of immodesty and disobedience. By the spiritual sight of Ali ibn Abi Talib, the seeker is blessed with the Divine knowledge, righteousness and *Faqr*, as a result he is liberated from ignorance and love of the world. Thereupon the seeker becomes eligible for spiritual persuasion. The Holy Prophet takes oath of allegiance from him personally and grants him the eternal and non-declining rank of the perfect spiritual guide which is the level where there is no fear or grief. (**Kaleed-ul-Tauheed Kalan**)
- ❖ Who is a true seeker of Allah? The virtuous one who circumambulates the inward (which is the abode of Allah), one who is perfectly sincere like Abu Bakr Siddiq, as just as Umar ibn Khattab, as modest as Usman ibn Affan, fighter against the self and completely resigned to the will of Allah like Ali ibn Abi Talib. (**Ain-ul-Faqr**)
- ❖ Four significant attributes are the unique marvels of four Companions. Abu Bakr Siddiq has command over sincerity, Umar ibn Khattab has command over justice and self-accountability, Usman ibn Affan has generosity and modesty while Ali ibn Abi Talib has *Faqr* and knowledge. (**Asrar-e-Qadri**)

صدق صدق و عدل عمر و پر حیا عثمان بود
گوئے فقرش از پنځبر شاه مردانی ربود

Explanation: From the Holy Prophet, Abu Bakr Siddiq got the attribute of truthfulness, Umar ibn Khattab got justice, Usman ibn Affan got modesty and Ali ibn Abi Talib got *Faqr*. (*Ain-ul-Faqr*)

Therefore, without the spiritual sight and beneficence of these four Companions, the seeker of Allah can neither attain presence in the Mohammadan Assembly nor can have the ability to achieve direct beneficence from the Holy Prophet. When a seeker of Allah acquires these attributes by the benevolence and spiritual attention of these kind personalities, only then he is granted *Faqr* by the Holy Prophet. These personalities are the fount and origin of the morals and attributes that are most liked by Allah Almighty. Due to excellence in these attributes the Holy Prophet has granted them the utmost authority over them i.e. veracity, justice, modesty and knowledge. It is their favour that they grant beneficence to the seeker of Allah and sometimes even the seeker does not know that he is being bestowed. Their spiritual attention eliminates spiritual diseases, evil and wrong from the seeker's inward and manifests the strength of pure virtues and morals. If a seeker of Allah has sincerity, it is because of the spiritual favour of Abu Bakr, if he has justice then it is because of the spiritual attention of Umar while the attributes of obedience, modesty and generosity in the seeker of Allah are due to the spiritual attention of Usman. Similarly, if the inward of the seeker of Allah is enlightened with knowledge and *Faqr*, it is because of Ali's beneficence. Although, all this beneficence reaches the seeker of Allah by the medium and spiritual sight of the perfect spiritual guide of the *Sarwari Qadri* order. He is the bridge between the seeker of Allah and these sacred personalities.

The Rashidun Caliphs achieved remarkable accomplishments in their lives that glorified Islam and after their death they have

kept the true spirit of Islam alive in every era through the spiritual attention of their pure souls.

Abu Bakr, Umar, Usman and Ali's Lord is one, Prophet is one, beloved is one and their order is one. They are the exquisite flowers of Prophet's garden and rays of the Mohammadan moon. The differences and divisions are created by the ones who do not have spiritual enlightenment otherwise there is no such division at their level of spiritual elevation and *Faqr*. May Allah grant everyone the insight to understand the righteous religion and walk on the straight path. As far as the people following *Faqr* are concerned, they understand that without the beneficence and spiritual attention of the four Caliphs they cannot attain anything in this path.

Numerous books written on the Rashidun Caliphs do not include Hasan ibn Ali, although he is the fifth Caliph. If the tenure of his caliphate, which is five months and ten days, is excluded then the caliphate era does not reach the full term of thirty years as per the Hadith of Prophet Mohammad, "The era of caliphate will continue for thirty years after me."² This proves that Imam Hasan is definitely the rightful Caliph.

May Allah grant us the ability to understand the reality and acknowledge the ranks of the Rashidun Caliphs. (Amin)

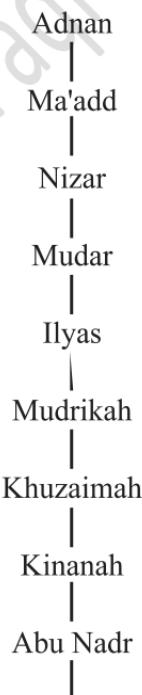
Sultan-ul-Ashiqaan

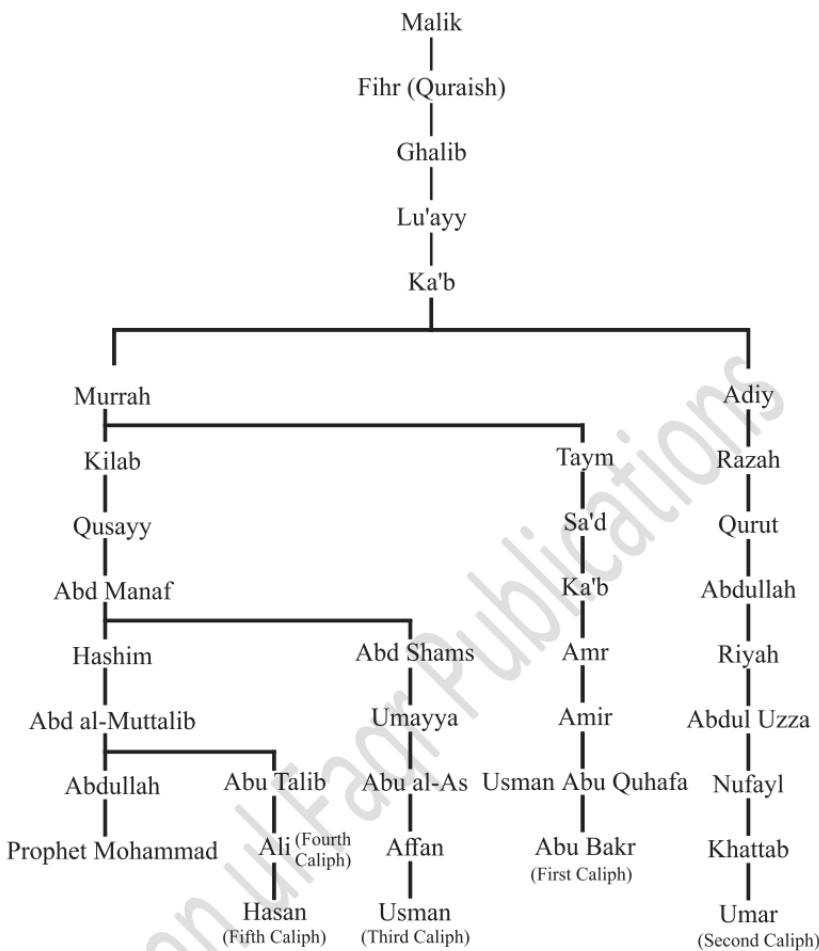
Sultan Mohammad Najib-ur-Rehman

² Abu Dawud 4646, 4647-Musnad Imam Ahmad ibn Hunbal 22264, 22274- Tirmidhi 2226

THE GENEALOGY OF THE HOLY PROPHET AND THE CALIPHS

Some genealogists have mentioned the lineage of the Holy Prophet and Quraish till Prophet Adam and some have described it till Prophet Abraham. The researchers and scholars have agreed to the genealogy till Adnan. There are differences in the genealogy before him. The Holy Prophet always described his genealogy till Adnan. Umar ibn Khattab has also mentioned his genealogy till Adnan and says that he does not have knowledge of his genealogy before him. Every genealogist, researcher and Companion agrees that forefather of Adnan was Prophet Ishmael who was the son of Prophet Abraham. I will also mention the genealogy of Prophet Mohammad, Caliphs and Quraish till Adnan:





THE FIRST CALIPH

ABU BAKR SIDDIQ

The first Caliph, Abu Bakr Siddiq *razi Allah anhu* is honoured with the title of “Caliph of the Prophet” (*Khalifa tur-Rasool*). He has such elevated rank that he is remembered as the leader of the Mystics, superior among all pious, chief of the people of separation (*tajrid*³) and isolation (*tafrid*⁴). He is the friend of Prophet Mohammad, leader of the truthful and is titled as superior to all humans after the Prophets. No Mystic can reach his status. He is a guiding light for the seekers on the way to Allah. It is must for the seeker of Allah to follow Abu Bakr with sincerity and truthfulness as when Prophet Mohammad announced his Prophethood, Abu Bakr believed in him with absolute faith without asking for any miracle and when the Prophet declared that he was blessed with Miraj, Abu Bakr affirmed him. He is called the leader of the truthful because when Allah mentions the four rewarded groups in the Quran, He names one of the groups as ‘the truthful’ (*siddiqueen*) after his title *Siddiq*. This group is ranked the second after the Prophets. Allah says in the Quran:

◀ وَ مَنْ يُطِيعُ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَ الصَّدِيقِينَ وَ الشَّهِيدَآءِ وَ الصَّلِحِينَ (٢٣:٦٩)

Meaning: And whoever obeys Allah and His Messenger (blessings and peace be upon him) are the people who will be in the company of those (spiritual dignitaries on the Last Day) whom

³ *Tajrid* (separation) is the spiritual stage where a seeker becomes separated esoterically from each and everything and attains Divine presence.

⁴ *Tafrid* (isolation) is the state in which the seeker esoterically becomes alone by negating even his ownself and engrosses totally in Lordship.

Allah has blessed with His (special) favour, the Prophets, the truthful, the martyrs and the most pious. (4:69)

Here ‘the truthful’ refers to the Mystics. Many other Companions held the status of the truthful, but Abu Bakr is entitled ‘the leader of the truthful’ and ‘the prime truthful’. Prophet Mohammad said:

◀ مَافَضَلُ أَبْابَكُمْ بِكَثْرَةِ الصَّلَاةِ وَلَا بِكَثْرَةِ التَّلَاقِ وَالصَّوْمِ وَلِكُنْ شَيْئُ وَقَرِئَ قَلْبِهِ

Meaning: Excellence of Abu Bakr Siddiq is not because of excessive prayers, recitation or fasting rather it is because of a remarkable thing in his inward (love for the Prophet).

This proves that the ardent love for the Prophet is in fact truthfulness, piety and faith.

This Hadith also testifies that Abu Bakr is the Imam of all the Divine lovers and his every act verifies that.

There is another Hadith:

◀ مَا صَبَبَ اللَّهُ شَيْئًا فِي صَدْرِي إِلَّا قَدْ صَبَبْتَهُ فِي صَدْرِي أَيْ بَكُرٍ

Meaning: What Allah inculcated in my inward, I inculcated the same in Abu Bakr’s inward.

Sultan Bahoo mentions in his book *Sultan-ul-Waham*:

- ❖ The disciple should be like Abu Bakr Siddiq who sacrificed his each and every possession for his spiritual guide (Prophet Mohammad) with sincerity and truthfulness. When such spiritual guide and disciple come together (spiritually as well) then the spiritual level of the disciple is raised day by day and their inward connection is strengthened with every moment. As the Holy Prophet said about Abu Bakr:

◀ لَوْزَنَ اِيَّهُنْ أَيْ بَكُرٍ مَعَ اِيَّهَنَ النَّاسِ تَرَجَعَ

Meaning: If the faith of Abu Bakr is compared with the combined faith of all the people then his faith will be greater and superior.

There exist certain spiritual veils that is why the spiritual beneficence gained by Abu Bakr due to his sincerity and veracity could not be acquired by Abu Hurairah and Zayd ibn Harithah. Even though, the Holy Prophet blessed everyone equally. Just like the sun shines equally upon everything, however beneficence is gained according to one's capability and capacity.

پر تو خورشیدِ عشقت بِ رَمَّ تابِ

ولیکن سنگ بیک نوع نیست تا گوهر شوند

Explanation: The light of your love enlightened everything, but not all the stones are capable of transforming into pearl.

So, everyone gained beneficence from the Holy Prophet according to his sincerity and inward purity. The spiritual elevation of a seeker requires capability and courage from both sides i.e. from the disciple as well as the spiritual guide. If any of them is incapable (either disciple is not a true seeker or spiritual guide is imperfect) the gnosis⁵ of Allah can never be gained properly. (**Sultan-ul-Waham**)

Sultan Bahoo says:

- ❖ The spiritual guide should be perfect like the Holy Prophet who did not keep his spiritual powers and knowledge with himself (rather blessed his Companions with them also) and the disciple should be like Abu Bakr Siddiq who sacrificed his each and every possession for his spiritual guide with sincerity and truthfulness. (**Sultan-ul-Waham**)

In short, seeker of Allah must be like Abu Bakr in truthfulness.

⁵ *Marifa* in Arabic. It refers to the knowledge and recognition of Allah which keeps on increasing as the seeker of Allah progresses towards His closeness. It includes Divine vision, knowledge of His Essence and attributes, acquiring the attributes on annihilating in Him and finally becoming one with the Essence having the ultimate gnosis.

THE GLORY OF ABU BAKR

Allah says in the Holy Quran:

◀ **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ الظَّالِمُونَ كَفَرُوا ثَانِي اثْمَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ
يَقُولُونَ لِصَاحِبِهِ لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا فَاتَّسَلَ اللَّهُ سَكِينَتَهُ (٩:٤٠)**

Meaning: If you do not help him (the Holy Messenger of Allah in the struggle for the dominance of Islam then what!). Indeed, Allah helped him (also at the time) when the disbelievers drove him away (from Makkah, his homeland,) whilst he was the second of the two (emigrants). Both (the Messenger and Abu Bakr) were in the cave (of Mount Thawr) when he said to his Companion (Abu Bakr), “Do not grieve. Allah is surely with us.” So, Allah sent down His serenity upon him. **(9:40)**

According to exegetists, in this verse the title ‘Companion’ is for Abu Bakr who was with the Prophet in cave of Mount Thawr on their way to migration to Madina. And the one blessed with serenity was Abu Bakr because Prophet Mohammad was already calm. Abu Bakr says, “I told Prophet Mohammad in the cave that if these infidels see underneath their feet, they will find us.” Prophet replied, “O Abu Bakr! What do you think about the two who have Allah with them.” **(Muslim 6169, Bukhari)**

Hassan of Basra says: Allah expressed His wrath for everyone on earth except Abu Bakr by saying:

◀ **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ (٩:٤٠)**

Meaning: If you do not help him (the Holy Messenger of Allah in the struggle for the dominance of Islam then what!). Indeed Allah helped him. **(9:40)**

Allah also remembers Abu Bakr Siddiq in the Quran as the most pious one:

وَسَيُجْنِبُهَا الْأَشْقَى ۖ الَّذِي يُؤْتَ مَالَهُ يَرَكِي ۚ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۖ إِلَّا
ابْتَغَهُ وَجْهُ رَبِّهِ الْأَعْلَى ۖ وَلَسْوَفَ يَرْضَى ۚ (۹۲:۱۴-۲۱)

Meaning: But the most pious one shall be saved from this (fire). Who gives his wealth away (in the cause of Allah) to attain to purity (of his soul). And who owes no favour to anyone that he is seeking to pay back. Rather (he spends) seeking the pleasure of his Lord, the Most High. And soon shall he be well-pleased (with Allah for His bestowal and Allah with him for his fidelity). (92: 17-21)

All the exegetists agree that this verse is revealed in the favour of Abu Bakr.

- ❖ Prophet Mohammad said about Abu Bakr, “Whenever I invited anyone to Islam, everyone in the beginning was uncertain and indecisive but Abu Bakr in this regard is distinct and the only one who did not have any ambivalence in accepting Islam. Would you stop bothering my friend for my sake!”

Prophet Mohammad recalled, “O people! When I said that I am sent as a Messenger of Allah to you, you all denied but only Abu Bakr believed it.” (**Bukhari**)

Following are some of the many Hadiths in regard of Abu Bakr Siddiq:

- ❖ Except Prophets, the sun did not rise or set on any person more pious than Abu Bakr.
- ❖ Abu Bakr is the best of all people after the Prophets.
- ❖ Allah dislikes this on heaven that Abu Bakr makes a mistake on earth. (**Tabarani**)
- ❖ Anas ibn Malik narrates that while he was in the court of Prophet Mohammad, Abu Bakr and Umar were seen coming towards them. Prophet Mohammad said, “Do not tell them

but besides Prophets these two are the leaders of all the elders in the paradise.” (**Tirmidhi 3664**)

This Hadith is narrated by Ibn Umar and Abdullah ibn Abbas as well.

- ❖ Imam Zayn al-Abidin relates from Ali ibn Abi Talib that Prophet Mohammad said, “Among my umma, Abu Bakr is the kindest towards all.”

Ibn Abbas, Ibn Umar, Abu Sa’id Khudri and Jabir ibn Abdullah also narrated this Hadith.

- ❖ Prophet Mohammad said, “There is no Prophet who had two ministers from the angels in heaven and two from the people on earth. My two ministers from heaven are Gabriel and Michael while those from earth are Abu Bakr and Umar.”
- ❖ The lower rank people in the heaven will look upon those at the higher ranks in such a way as you see the bright stars in the sky. Abu Bakr and Umar are among the high ranking people of the heaven.
- ❖ Once Prophet Mohammad came to the gathering of emigrants and the *Ansar*⁶, where Abu Bakr and Umar were also present. Nobody in the gathering could set his eyes upon the Prophet except these two. They would constantly look at the Prophet and he would gaze back. At times, they smiled and he would smile back.
- ❖ Once Prophet Mohammad was going towards the Prophet’s Mosque from his residence in such a glorious manner that Abu Bakr and Umar were holding his hands. Prophet Mohammad said, “We will rise in the same manner on the doomsday.”

⁶ Local inhabitants of Madina.

We can see this arrangement as both the Companions are buried on each side of the sacred grave of the Prophet.

- ❖ Prophet Mohammad said, “On the doomsday, I will rise first, followed by Abu Bakr and Umar.”
- ❖ Once Prophet Mohammad said on seeing Abu Bakr and Umar, “They are my eyes and ears.”
- ❖ Prophet Mohammad told Abu Bakr, “You are my Companion of cave and will be my Companion by the pond of Kawthar in paradise.” (*Tirmidhi 3670*)
- ❖ Abu Sa`id al-Khudri relates that the Holy Prophet said, “Abu Bakr Siddiq has favoured me more than anyone else regarding wealth and companionship. If I had to befriend anyone other than Allah, I would have made Abu Bakr my dearest friend.” (*Bukhari 3654*)

Following Hadith is narrated by thirteen Companions and Imam Suyuti added it in *mutawatir*⁷ Hadith.

- ❖ Prophet Mohammad said, “There is no such favour that I have not returned except that of Abu Bakr. His favour will be returned by Allah Himself on the doomsday. Nobody’s money has given me benefit as much as that of Abu Bakr.” On hearing this Abu Bakr cried and said, “O Prophet! Is my money not yours!”
- ❖ One day Prophet Mohammad asked Hassan ibn Thabit⁸ if he had written anything in the honour of Abu Bakr? Hassan replied in affirmation. The Holy Prophet asked him to read it out. He recited the couplets, “In the cave he was second of the two and when he climbed up the mountain with the Prophet (trying to protect him), the enemy surrounded them. All the Companions of the Prophet know that he is his

⁷ A Hadith is said to be *mutawatir* if it is reported by a significant number of narrators through multiple chains leading back to same source.

⁸ The Companion who was a poet of the court of the Holy Prophet.

beloved and nobody is peer to him in the Prophet's eye." On hearing this, the Holy Prophet was so delighted that he smiled broadly. The Prophet said, "O Hassan! You said it truly and this is how it is."

- ❖ Abi Arwa narrates that once he was in the court of Prophet Mohammad when Umar and Abu Bakr also came there. On seeing them Prophet Mohammad said, "Thanks to Allah who helped me through both of you."
- ❖ Prophet Mohammad said, "Abu Bakr was my friend and Companion in the cave. Close all the windows opening towards the mosque expect that of Abu Bakr's house."

When the Prophet's Mosque was built, houses of few Companions were also built around it. The windows of the houses opened towards the mosque. When Prophet Mohammad was on his deathbed, he ordered to close all the windows expect Abu Bakr's.
(Part of this Hadith is also narrated by Muslim and Tirmidhi)

- ❖ Prophet Mohammad said, "O Lord! Grant Abu Bakr the same rank in the heaven as mine."
- ❖ Prophet Mohammad said, "O Abu Bakr! Allah has prohibited hell on you."
- ❖ A Hadith narrates that the Holy Prophet said to Abu Bakr, "You have been granted the biggest happiness from the court of Allah." Abu Bakr asked about it. The Prophet replied, "Allah will manifest His theophany for everyone while for you it will be a special one."
- ❖ The Holy Prophet said, "O Abu Bakr! Allah and the true believers dislike anyone contradicting you. If anyone does not find me, he must go to Abu Bakr."

A female Companion of the Prophet came to Madina to discuss her problem with him. Before leaving she asked, "O Prophet!

With whom should I discuss my problem if I do not find you in future?" The Prophet said the aforementioned Hadith in reply.

- ❖ The Prophet said, "Order Abu Bakr to lead people in salat."

Before death when Prophet Mohammad could not lead the salat due to sickness, he ordered Abu Bakr to do so.

- ❖ Once Prophet Mohammad was discussing about the doors of heaven and the people who would enter through these doors. Abu Bakr asked, "Will there be a person who will be called to enter through all the doors?" The Prophet replied, "Yes! And I hope you are one of them." (**Muslim 2371**)
- ❖ It is mentioned in *Bukhari* and *Muslim* that Amr ibn al-As asked, "O Prophet who is the dearest to you of all human beings?" The Prophet replied, "Aisha." Amr ibn al-As further inquired, "Who is the dearest among men?" The Prophet replied, "Her father." Amr ibn al-As then asked, "After him?" The Prophet replied, "Umar ibn Khattab! Certainly, Allah dislikes this on heavens that Abu Bakr commits a mistake on earth."
- ❖ Mother of the Believers, Aisha says, "Before passing away when the Holy Prophet was not well, he said to me, 'Bring your father and brother to me so I can give a statement because I am afraid that a wisher may wish, and a speaker may speak that he deserves more but Allah and true believers do not consider anyone more deserving than Abu Bakr'." (**Muslim**)
- ❖ Aisha bint Abi Bakr relates, "Prophet Mohammad during his terminal disease asked me to instruct Abu Bakr to lead the prayer. I replied, 'In case Abu Bakr performs this duty, he will keep crying thus he will not be able to recite. With your permission may I ask Umar for it?' The Prophet repeated, 'Ask Abu Bakr to lead the prayer.' Then I asked Hafsa bint Umar, 'Will you request the Prophet to instruct Umar to lead

the prayer because if Abu Bakr will stand at the place of the Holy Prophet, he will keep weeping and people will not be able to hear his recitation.' Hafsa then requested the Prophet but he said, 'You are like the women of Egypt (of Joseph's era). Instruct Abu Bakr not Umar'." (**Bukhari 7303, Musnad Ahmad 10983**)

- ❖ Ammar ibn Yasir relates that the Prophet said, "O Ammar! Angel Gabriel came to me and I asked him the views of inhabitants of heaven about the grandeur of Umar ibn Khattab. Gabriel replied, 'O Prophet! If I keep narrating you the virtues of Umar ibn Khattab for the time equal to the age of Prophet Noah even then his virtues cannot be explained. Moreover Umar ibn Khattab is one of the virtues of Abu Bakr Siddiq'." (**Abu Ya'la, Tabarani**)
- ❖ Abu Hurairah relates that Prophet Mohammad said, "O Abu Bakr! You will be the first person to enter paradise from my umma."
- ❖ Umar ibn Khattab says, "Abu Bakr Siddiq was our leader, the best amongst us and the beloved of the Holy Prophet." (**Tirmidhi**)
- ❖ Abu Hurairah narrates that Prophet Mohammad said, "There is no favour due upon me except Abu Bakr's. Verily! Allah will repay him on the Judgement Day. Moreover, no one's wealth benefitted me more than Abu Bakr's wealth. (**Tirmidhi 3661**)
- ❖ Prophet Mohammad said, "Allah sent me as His Messenger towards you. You denied me while Abu Bakr brought faith in me and served me whole-heartedly." (**Bukhari**)
- ❖ Jalaluddin Suyuti relates that Ali ibn Abi Talib once asked his followers, "Do you know who is the bravest of all?" They replied, "You are the bravest." Ali said, "I always competed with people equivalent in strength to me. Do you know who is the most daring?" They requested him to tell as

they did not know. Ali replied, “Abu Bakr is the most daring. On the day of Badr we prepared a shelter for the Prophet and asked each other who would be with him for his protection so that disbelievers do not come that way? I swear to God! Nobody among us came forward except Abu Bakr. He drew a sword to protect the Prophet and whenever an infidel tried to approach the Prophet, he attacked fearlessly. Therefore Abu Bakr is the bravest.”

- ❖ Jalaluddin Suyuti in his booklet and Ibn Hajar Makki in his book *Asna al-Matalib* refer that Al-Bazzaz and Abu Nuaym in his book *Fadail al-Khulafa*, have quoted the narration of Ali ibn Abi Talib, “O people! Tell me who is the bravest of all?” They replied, “Please you tell us, we do not know.” Ali said, “It is Abu Bakr. I witnessed that Quraish had grasped the Prophet. One man was trying to overcome him and another was trying to push him to the ground. They were bawling at the Prophet that you are the one who has claimed many gods as one. I swear to God! Nobody among us stepped forward to protect him except Abu Bakr. While striking one of them he pushed the other and said, “May you all die! You are trying to martyr the honourable Prophet just because he affirms Allah as his Lord.”

Ali then lifted his shawl and wept so bitterly that his beard got wet. He then asked, “I question you, was a believer from Moses’ nation better or Abu Bakr?” People remained silent. Ali said, “Why you do not reply? I swear to God! One moment of Abu Bakr’s life is better than the perfect believer of Moses’ nation who hid his faith while Abu Bakr (fearlessly) announced it.”

- ❖ Al-Bazzaz relates from Usaid ibn Safwan, “When Abu Bakr passed away, his body was covered with a cloth. An atmosphere of grief prevailed in Madina and the same state of distress aroused in people as was when the Holy Prophet

had passed away. Ali came to the funeral while crossing the crowd sharply and kept reciting, “Verily, we belong to Allah and verily to Him shall we return”⁹. He uttered, “Today one era of the Prophet’s caliphate has ended!” He then eventually stopped at the door of the house where Abu Bakr’s body was kept and said:

“O Abu Bakr! May Allah have mercy on you. You were the first to believe in the Holy Prophet and adopt Islam, the most honest in faith, strongest in belief, feared Allah the most, bore the most pain, protected Prophet the most, fastest in the way of Islam and trusted by all the Companions. You were the best in companionship, excelled all in abilities and virtues, highest in rank and the closest to the Prophet. You had the most resemblance to the Prophet in his nature, morals and age. In the court of the Holy Prophet, your were the most honourable, trustworthy and respected. May Allah grant you with the best reward on behalf of Islam, the Prophet and his umma.”

- ❖ Abu Juhaifa who was a security guard of Ali, narrates one of his sayings, “Among Muslim umma, the most honourable personality after Prophet Mohammad is Abu Bakr and then Umar.” Abd Khair heard the same words from Ali while in a mosque of Kufa and elaborated, “When he (Ali) used to say that he could name the third person in the chain he referred to Usman ibn Affan.”
- ❖ Nireed bin Wahab states that once Suwaid bin Ghafra went to see Ali in the era of his caliphate. Suwaid said, “O Leader of the Believers! I have met certain people who try to belittle Abu Bakr and Umar and deny their splendid services.” Ali clenched his fists in anger, went to the pulpit and said:

⁹ Sura *al-Baqarah*, verse 156.

"I swear to God Who germinates a seed and feeds the creatures! Only a true believer and noble person can love both of them. Having any grudge or rancor against them is misfortune and depravity. Endearment to them results in nearness to Allah and enmity results in disgrace. What is wrong with the people that they talk disrespectfully about these brothers, viziers and friends of the Prophet who are also the leaders of Quraish. I sever all connections with those who slander them. Such people will bear the consequences."

- ❖ Ali says that once he was alone in the Prophet's Mosque with the Prophet. Meanwhile Abu Bakr and Umar came holding each other's hand. On seeing them Prophet Mohammad said, "Ali you shall see that besides all the Prophets and the Messengers, these two will be the leaders of all the elderly people of every era in the heaven. O Ali keep this secret to yourself, do not pass it on to them." Ali says that he did not give this good news to them or disclose it to anybody while they were alive. (**Shabi and Salib have also narrated this Hadith**)
- ❖ After Ali had won the Battle of Nahrawan, one day he said, "The most honourable people of the umma after Prophet Mohammad are Abu Bakr and Umar. After these two passed away our problems have worsened to an extent that now only Allah can take us out of them."
- ❖ Jafar narrates from a Companion named Mohammad who heard from his father that someone from Quraish asked Ali ibn Abi Talib, "O Leader of the Believers! Sometimes in your sermons you pray to Allah to grant us the same qualities as those of the Rashidun Caliphs. Who are those Caliphs?" He says that tears started rolling out of Ali's eyes and he replied, "Son, I refer to my beloved friends and your uncles Abu Bakr and Umar. They are the leaders of righteous guidance, Shaikhs of Islam and imams in salats after the

honourable Prophet Mohammad. Their obedience takes to the path of righteousness, saves us from being astray and protects from sins.”

- ❖ Ismail ibn Abdul Rahman narrates from Abd Khair that he heard Ali saying, “Allah has made Abu Bakr and Umar the ultimate standard and example for all the leaders and the Saints.”

BIRTH

Abu Bakr’s birth name was Abd al-Kaaba. After he accepted Islam, Prophet Mohammad named him Abdullah. Abu Bakr is his teknonym and he is mostly known by it. He belongs to Banu Taym of Quraish tribe. His lineage joins that of Prophet Mohammad at the sixth step. His lineage is as follows:

Abu Bakr Siddiq son of Usman Abu Quhafa son of Amir son of Amr son of Ka’b son of Sa’d son of Taym son of Murrah son of Ka’b son of Lu’ayy son of Ghalib.

At the sixth step, Murrah the son of Ka’b, the lineage of Abu Bakr joins Prophet Mohammad. The name of Abu Bakr’s father is Usman and his teknonym is Abu Quhafa. At the time of conquest of Makkah, his father adopted Islam at the age of ninety. He died in 14 AH during the caliphate of Umar. The name of Abu Bakr’s mother was Salma and her teknonym was Umm al-Khair. She embraced Islam at the very early stage of its spread.

Abu Bakr was born in 573 AD, two and a half years after ‘Year of the Elephant’¹⁰ (i.e. two and a half years after the birth of the Holy Prophet). In the era of ignorance, Abu Bakr was among the

¹⁰ According to the Islamic traditions it is the year when Prophet Mohammad was born i.e. 570-571 AD. In that year Abraha, the Christian king of Yemen, marched upon Kaaba with a large army including war elephants. However the lead elephant stopped at the boundary of Makkah and Allah sent swarms of birds that pelted with stones ultimately demolishing them. This incident is mentioned in chapter *al-Fil* of the Quran.

elites of Quraish. His ancestors were traders. They used to travel to Syria and Yemen for trade. Abu Bakr's source of income was also trading and he was affluent.

ACCEPTANCE OF ISLAM

It is said in the narrations that Abu Bakr had love and affection for Prophet Mohammad since ever. At the time when Prophet Mohammad declared his Prophethood Abu Bakr was out of Makkah. On hearing about this announcement he immediately returned, went to the Prophet and embraced Islam. The people of Quraish openly mocked Abu Bakr's such extravagant devotion and belief. Abu Jahl, Utbah ibn Rabi'ah and Shaybah ibn Rabi'ah were the spearhead to ridicule him. In fact, Abu Bakr was among the seekers of righteousness. He had a very sound and clement nature. He had witnessed Prophet Mohammad's life prior to his Prophethood, therefore he not only embraced Islam without any hesitation but also used his affluence and dignified status to serve Islam.

Jalaluddin Suyuti, the author of *Tareekh al-Khulafa* writes:

- ❖ Prophet Mohammad said, “Whenever I invited anyone to Islam, everyone in the beginning was uncertain and indecisive but Abu Bakr in this regard is distinct and the only one who did not have any ambivalence in accepting Islam.”

PREACHING OF ISLAM

Abu Bakr was thirty-seven or thirty-eight years old when he embraced Islam. Even before accepting Islam, Prophet Mohammad and Abu Bakr had cordial relations. Abu Bakr was already aware and inspired of the Prophet's great morals, truthfulness, sincerity and piousness. Therefore, he did not hesitate to adopt Islam. Soon after embracing Islam he started persuading his friends and close relatives to accept Islam. He also generously spent his

wealth for the cause of Islam. In later years he paid large monetarily compensations to free the Muslim slaves.

Because of Abu Bakr's persuasion many dignitaries of Banu Umayya, Banu Asad, Banu Zuhrah and Banu Taym accepted Islam. Among these dignitaries are Usman ibn Affan, Az-Zubayr ibn al-Awam Abd al-Rahman ibn Awf, Sa'd ibn Abi Waqqas and Talhah ibn Ubaydullah. All of them are included in the list of ten noble Companions of the Holy Prophet who were promised paradise. In short, all the efforts and persuasion of Abu Bakr tremendously strengthened Islam.

Abu Bakr used his wealth to pay compensation for the release of many incapacitated slaves of which Bilal ibn Rabah is worth mentioning. Abu Bakr spent his wealth munificently not only for emancipation of slaves and to prosper Islam but also to serve Prophet Mohammad. His such efforts increased the number of Muslims and also resolved a lot of their financial problems.

LOVE FOR PROPHET MOHAMMAD

When Prophet Mohammad officially started inviting people towards Islam, the infidels opposed him with full force. Despite all opposition, Abu Bakr always requested the Holy Prophet to openly invite people towards Islam and spread its teachings even though Muslims at the time were only thirty-nine and non-Muslims were in majority.

Keeping in view Abu Bakr's request, Prophet Mohammad aimed to persuade people towards Islam openly. Hence, one day Prophet Mohammad and Abu Bakr went to Kaaba. Abu Bakr invited people towards Allah and His last Prophet. This was the first time ever that someone had proclaimed Islam inside the boundary of Kaaba. The infidels got very furious and they knocked Abu Bakr down on the ground and started hitting him. Utbah ibn Rabi'ah even hit on his face. Seeing this, people from

Abu Bakr's tribe came forward to save him and took him home. Other Companions of the Holy Prophet took him to a secure place. In the evening, when Abu Bakr regained consciousness, the first thing he inquired was, "How is Prophet Mohammad?" At first his mother said that she had no knowledge about him. Later, through Fatimah bint Khattab he found out that the Prophet was safe and sound. Abu Bakr inquired again, "Where is the Prophet?" He was told that the Prophet was at the house of al-Arqam ibn Abi'l Arqam¹¹. Abu Bakr then insisted that he would not eat or drink anything until he sees the Prophet. His mother took him to Prophet Mohammad. On seeing Abu Bakr in such a misery, Prophet Mohammad's eyes filled with tears and he kissed him on forehead.

Abu Bakr's mother had not adopted Islam till then but that day she herself took her son to the court of Prophet Mohammad. Abu Bakr requested the Prophet to pray for her. He prayed for her, hence she adopted Islam.

Abu Bakr was among the closest Companions of the Holy Prophet and the one who could reluctantly sacrifice his life for him. He took part in many battles alongside the Prophet. That is why he was considered an experienced general in the army of Prophet Mohammad. Abu Bakr's love for Islam and Prophet Mohammad can be determined by an incident. Once his son Abd al-Rahman said that when he had not embraced Islam and they were opponents in the Battle of Badr, his father (Abu Bakr) came under his sword but he let him go because of the blood relationship. On hearing that, Abu Bakr immediately replied, "I swear to God! Had you been under my sword, I would have killed you."

¹¹ It was a safe house to avoid harassment by the disbelievers of Makkah in the early stages of Islam. There the Prophet of Islam would meet converts to pray and teach about faith.

In 9 AH, on the occasion of Expedition of Tabuk, Prophet Mohammad asked Muslims to donate for the cause of Allah to make arrangements for the safety and defense of Madina and the Muslims. At the time, Umar was considered among the rich people of Madina and someone who could sacrifice everything for the Prophet. Therefore, Umar thought that this time he would outdo Abu Bakr. He immediately went home and brought a large sum of money and goods to present to the Holy Prophet. Seeing his immense devotion and sacrifice the Prophet was delighted and asked, "O Umar! Did you leave anything for your family?" Umar replied, "Yes! I left half of my wealth for my family." The Holy Prophet then asked the same question to Abu Bakr who had also presented a large donation, he humbly replied, "The love of Allah and His Prophet is enough for my family." Regarding this answer and the extent of devotion and sacrifice from Abu Bakr, Umar stated, "I can never outdo Abu Bakr."

VERIFICATION OF MIRAJ

On the night of Miraj, Allah took his beloved Prophet to al-Aqsa Mosque, the lotus tree (*Sidrat al-Muntaha*) and wherever He wanted. Prophet Mohammad first physically went to al-Aqsa Mosque and then escalated to the journey of vision of Allah, which is the most unique journey in the history of the universe. During that journey Allah showed His beloved Prophet His signs that exist in the universe. What were those signs? This is beyond words, expressions and understanding of human intellect. Allah blessed the Prophet with His vision and the distance between the Loved and the Beloved was of two bows length (*qab qausain*) or even less than that.

The devotion and endearment with which Abu Bakr verified the event of Prophet's Miraj is matchless. Regarding this Prophet Mohammad said, "When I announced that I am Prophet, Abu Bakr believed in me and embraced Islam without asking for any

miracle. When I proclaimed that I have been blessed with Miraj, he verified it and said, ‘Had Prophet Mohammad said he was blessed with Miraj along with his whole family, I would have believed it because I am aware of the reality of Prophet’.” On account of this verification he is called ‘the truthful’ (Siddiq). Verily, only the one who truly is aware of the reality of Prophet can testify this event.

TITLE

Abu Bakr is entitled as ‘the truthful’. Tabarani and Hakim narrated from Yahya ibn Sa’id that he had seen Ali swearing to Allah that the title of Abu Bakr descended from the heaven. Ibn Asir has written that Abu Bakr was also called ‘Ateeq’ because of his handsomeness.

MIGRATION TO MADINA

Miraj of the Prophet brought infinite blessings and endowments for the believers. The infidels gave ridiculous meanings to this ultimate ascension of humanity to Allah. They did not gain any guidance from this event rather now they were so aggravated by the preaching of Prophet Mohammad that they made horrible plans of taking the Prophet’s life (I seek refuge in Allah¹²). In contrast, Allah had a different plan.

Meanwhile, the message of Islam was spread in Madina (then Yathrib), which is approximately two hundred and eighty miles away from Makkah. Therefore, many groups of people from Madina came to Makkah and secretly embraced Islam. Now there were numerous devotees of Prophet Mohammad in Madina who wished to invite him to their city. In that era, Madina was

¹² An Arabic expression. *Nauzubillah* (نَعُوذُ بِاللَّهِ) means ‘May God save us’ or ‘I seek refuge in Allah’. Often repeated on hearing something evil and abominable.

full of greenery, orchards of dates and rich green fields. The weather was also pleasant in contrast to the extreme heat of Makkah. People were very welcoming, forbearing and friendly in nature. To a great extent the residents of Madina were peace loving. Even before migration of the Holy Prophet, many groups of people from Madina had already embraced Islam. In the first and second pledge at al-Aqabah¹³, they had not only accepted Prophet Mohammad as the Messenger of Allah but also pledged to stay true and loyal to him. Hence, Prophet Mohammad ordered Muslims to migrate towards Madina. In a short time majority migrated.

When the non-believers saw that most of the Muslims had migrated to Madina, they could foresee the Muslims over there developing and making progress socially and economically. Also, Muslims could easily prosper their religion in Madina, which made the infidels envious, therefore they planned to murder the Prophet. For this purpose, they appointed a young man from each clan of Quraish and other powerful tribes. Then one night they besieged the house of the Prophet. Plan was to murder the Prophet in the morning when he would leave his house for morning salat. However, Allah had already ordered the Prophet to migrate towards Madina. At the time, only Ali and Abu Bakr were left with the Prophet. A day before migration, Prophet Mohammad went to Abu Bakr's house in the afternoon and said, "O Abu Bakr! Allah has ordered me to migrate from here and made you my Companion in this."

¹³ The first pledge at al-Aqabah: In the 11th year of the declaration of Prophethood, some people of Khazraj tribe came from Madina for pilgrimage and camped a few miles away from Makkah at al-Aqabah. One night Prophet Mohammad visited them to preach. When they saw Prophet Mohammad and heard from him the Divine revelations they immediately accepted Islam and on returning to Madina, these Companions spread the light of faith. The next year, twelve people arrived for pilgrimage. They accepted Islam and swore allegiance to the Holy Prophet which is called the first pledge at al-Aqabah. The second pledge at al-Aqabah: In the 13th year of declaration of Prophethood, the second pledge at al-Aqabah took place in which there were seventy-two men and two women from the tribes of Aws and Khazraj. They had come with the intention of inviting the Prophet to migrate to their city, Madina.

COMPANION IN THE THAWR CAVE

After receiving this good news and order, Abu Bakr quickly gathered a few required provisions and managed two camels for the journey. Following special instructions, he arranged to send them near the Thawr Cave.

Thawr Cave is located six miles to the south of Makkah. The passage to the cave was very rocky and difficult to travel. This cave was the first point of stay of the Prophet and Abu Bakr during migration. On the hint of Prophet Mohammad, Abu Bakr got the clue of what difficulties they might face while their stay in the cave, therefore he made arrangements to provide food and milk worth a couple of days stay. For this purpose, he sought the help of his daughter Asma, his son Abdullah and his trustworthy freedman Amir bin Fuhayra. He also instructed them to report actions of enemies.

Prophet Mohammad was famous for his honesty and titled trustworthy (*al-Amin*) by the people of Quraish. Despite the hatred and enmity towards the Prophet, they had kept their valuables with him in trust. Therefore, Prophet Mohammad handed over everything in his trust to Ali ibn Abi Talib and directed him to return them to their owners before coming to Madina.

On the night of migration, on Allah's orders, Prophet Mohammad had Ali sleep on his bed as a strategy and also assured him saying, "You can sleep on my bed without any fear, no one will harm you."

According to the narrators and historians, Prophet Mohammad's house was surrounded by twelve besiegers, so they could murder him when he leaves his house in the morning for prayer. However, per Divine order, Prophet Mohammad left his house in the night rendering besiegers unable to see him and they remained unaware of the Prophet's departure.

The Holy Prophet accompanied Abu Bakr and headed towards the cave as planned. While travelling on the rocky path to cave, Abu Bakr lifted Prophet Mohammad on his shoulders at many points. Not only this, Abu Bakr also stayed alert to the surroundings and guarded the Prophet.

When they reached at the threshold of the cave, Abu Bakr once again proved his loyalty to the Prophet by entering the cave first to clean it from stones or pebbles and blocked every hole of the cave with pieces of cloth by tearing his own garment to save the Prophet from stinging and biting insects.

Prophet Mohammad and Abu Bakr took shelter in the cave for three days and three nights. Abu Bakr stayed restless during this time in the fear that the Holy Prophet might be located by the enemy but Allah guarded both of them in every way.

When the infidels and besiegers found that the Prophet had already left and Ali was on his bed, they were startled. In this agony and rage they sent people to the outskirts of Makkah to find the Prophet and fulfil their wicked plan. They announced a reward of one hundred camels for whoever beheads the Prophet, this incited many greedy people to go look for him.

Abu Bakr was still protecting him despite being surrounded by enemies. Many times, the stalkers reached the threshold of Thawr Cave following their footprints. But on Allah's command, a spider made its web on the cave's opening, therefore the enemies were fooled and did not think that the Prophet could be inside. The enemies reached so close to the cave once that the Prophet and his Companion could hear their voices outside. Abu Bakr got very anxious because had the enemies leaped over a little bit, they could have gotten glimpse of both of them. In that apprehensive moment, Prophet Mohammad empathized Abu Bakr and recited the verse, "Do not grieve. Allah is surely with us." **(9:40)**

Abu Bakr often said while reflecting about the frightful night in the cave, “After that night, I was not worried about the matters of religion or any other issue ever again.”

During the three days and nights that Prophet Mohammad and Abu Bakr spent in the cave, an army of angels guarded them on Allah’s command. Every night Abdullah ibn Abu Bakr brought food to the cave. On the third night, the Prophet and his beloved Companion departed for Madina riding their camels.

During this journey these two loyal friends briefly stayed at the house of Umm Ma’bad in Ghadir where the Holy Prophet showed a miracle regarding her goat¹⁴. During this journey the Holy Prophet also met his two acquaintances, Urwah ibn Zubayr and Barida Aslami. Barida Aslami along with seventy people of his tribe accepted Islam on the invitation of Prophet Mohammad.

Prophet Mohammad and Abu Bakr then proceeded towards Madina in the form of a large group which also included Barida Aslami and seventy people of his tribe who had recently accepted Islam. Barida Aslami was now in the front rows holding the flag of this caravan. On the other hand, in Makkah, infidels were in rage on failure of their plans, so they were torturing Abu Bakr’s family.

Abu Quhafa, father of Abu Bakr, was helpless in Makkah. He was also financially empty handed as Abu Bakr had taken all the cash with him. Asma, the beloved daughter of Abu Bakr was injured by the brutal and cold-hearted Abu Jahl who slapped on her face so hard that tore her earlobe. The family of Abu Bakr endured all those hardships and pains in the love of the Prophet and for Allah’s will.

¹⁴ The goat was meek and could not give milk. When the Holy Prophet touched the udder of goat, by his miracle it gave so much milk that everyone drank it till satiated.

STAY IN QUBA

Prophet Mohammad and Abu Bakr reached the outskirts of Madina travelling through a shortcut along the shoreline. The inhabitants of Madina and the emigrants from Makkah had been eagerly waiting the arrival of Prophet Mohammad. Every morning the Muslims of Madina gathered at Harrah to welcome the Prophet. Then one day a Jew brought the news of his arrival saying, "O Muslims! Your beloved Prophet has arrived for whom you have been waiting desperately."

Overjoyed by the news, the Muslims instantly made arrangements, carried some simple weapons and gathered to welcome the Prophet and his caravan. Meanwhile, the Prophet stopped at Quba and honoured the family of Imran ibn Awf to host him. Here also, Abu Bakr was standing next to the Prophet all the time so off and on he used his shawl to provide him shade from the scorching heat. Many Muslim emigrants had settled at Quba. One after another, they were coming to see the Prophet. Ali ibn Abi Talib who walked all the way from Makkah to Madina after returning people's trusts also joined the Prophet at Quba.

A large group from the tribe of Najjar, of whom many were armed, also came to welcome the Prophet. Now Prophet Mohammad was leading the caravan riding his camel, followed by Abu Bakr who was followed by the people of Najjar. It is said that the people of Najjar celebrated the arrival of Prophet the most. On this delightful occasion the girls of Najjar played tambourine and recited poetry in the praise of the Prophet, its famous lines are:

طلع	البدر	علينا	ثنيات	الوداع
وجب	الشکر	علينا	ما دعا	الله داع

Explanation: The full moon (Prophet Mohammad) has risen upon us from the hills of Widaa. It is incumbent upon us to

express our gratitude till there are believers who pray to Allah (i.e. till the doomsday).

In those joyful and exuberant moments everyone had the desire of hosting the Prophet. On seeing this love and enthusiasm, the Holy Prophet said that at whosoever's house his camel will stop on Allah's command, will be his host.

On Allah's order, the camel knelt in front of the house of Abu Ayub Ansari and the Prophet blessed him with the honour of hosting him.¹⁵

Prophet Mohammad along with Abu Bakr reached Madina on Monday 12th *Rabi al-Awwal*. That year marks the start of the Islamic calendar.

MADINA-TUN-NABI CITY OF THE PROPHET

The people of Madina welcomed Muslims with open hearts, love, kindness and empathy. They embraced Islam in a short span of time and considered it mandatory upon themselves to help the emigrants. Prophet Mohammad entitled the Muslims of Madina as *Ansar*, the helpers. *Ansar* helped the emigrants in every possible way and proved that a Muslim is like a brother to the fellow Muslim. The *Ansar* and emigrants set an exemplary behaviour for the society that is unprecedented.

Abu Bakr was hosted by Kharijah bin Zayd who lived in Sakh, a town of Madina.

Earlier Madina was called Yathrib but the Holy Prophet renamed it as Madina-tun-Nabi (City of the Prophet) and it was prohibited to call it Yathrib. He also started the construction of the

¹⁵ The Divine wisdom in choosing Abu Ayub Ansari's house is explained in chapter two of the book *Celebration of Mawlid al-Nabi* by the same author.

Prophet's Mosque (Masjid al-Nabwi) right away and completed it in a very short time.

LEADER OF THE COMPANIONS

Prophet Mohammad had listened and praised the speeches and sermons of Abu Bakr. Verily he was a great scholar. Abu Ishaq says, "Abu Bakr was the greatest scholar of all the Companions of the Prophet." Several Companions consulted him for their queries.

As Abu Bakr was very close to the Holy Prophet and was his confidant, thus he was the witness of many events and Hadiths. Many Companions used to verify Hadiths of the Prophet from him. Moreover, out of all the Companions he had knowledge of the Holy Quran the most. Therefore, Prophet Mohammad called him the leader of all the Companions.

LIFE IN MADINA

Throughout the life of the Prophet, Abu Bakr Siddiq was the closest to him in the times of joy and grief. During the stay in Madina as well, he was the most beloved Companion of the Prophet. His opinions, suggestions and recommendations were highly valued by the Prophet. It is said, "By the blessings of Allah, whenever Abu Bakr used to concentrate about a certain matter, his inward was enlightened with such inspirational knowledge that everything regarding the matter was unveiled upon him."

Abu Bakr also became the relative of Prophet Mohammad when he married his beloved daughter Aisha to the Prophet.

While stay in Madina, he was at the forefront with the Prophet in the Battle of Badr, Battle of Uhud, Battle of Trench, Pledge of the Tree, Treaty of Hudaybiyyah, Battle of Khaybar rather in every important moment of the Prophet's life. Once Prophet

Mohammad also sent him as his representative and the chief of hajj.

CONQUEST OF MAKKAH

Abu Bakr was with Prophet Mohammad when the Islamic forces entered Makkah on 20th Ramadan 8th AH. Later, in the Battle of Hunayn when other Companions of the Prophet were overwhelmed by the intense attack of arrows from the enemies, the only two Companions who stood steadfastly by the Prophet in addition to the Prophet's family, were Abu Bakr and Umar. After the Conquest of Makkah when Prophet Mohammad came back to Madina, Abu Bakr also followed him. In short, he accompanied his beloved Prophet everywhere. He performed hajj with Prophet Mohammad in 10th AH, which later was famously called as the Farewell Pilgrimage.

SICKNESS OF THE PROPHET

Prophet Mohammad caught fever on the last day of *Safar* 11th AH. Since then his body remained feverish. After being sick for a couple of days, the Prophet permanently shifted to Aisha's house. Despite the ailment, Prophet Mohammad went to the mosque to lead prayers and took bath many times a day to decrease the temperature of his body.

DEATH OF THE PROPHET

One day Prophet Mohammad said, "A person was presented with the world, but he rather chose the hereafter." Since Abu Bakr was his confidant, his intuition realized the reality behind these words. Thus, Abu Bakr replied, "May our parents, our lives and our wealth be sacrificed upon you."

The Holy Prophet began to become feeble day by day as the time of his death approached, still he led the prayers in the mosque. Eventually on Thursday, 8th *Rabi al-Awwal* after leading the sunset salat, the Prophet commanded Abu Bakr to lead the night salat. Abu Bakr led seventeen salats during the life of the Holy Prophet.

On Sunday, Prophet Mohammad offered one salat led by Abu Bakr and one sitting next to him. Then on Monday as well, Prophet Mohammad offered the noon salat led by Abu Bakr which was his last salat. Later that evening on 12th *Rabi al-Awwal* 11th AH, Prophet Mohammad passed away.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (٢١٥٦) ◀

Meaning: Indeed, to Allah we belong and to Him we shall return. (2:156)

When the heartbreaking news of Prophet Mohammad's death was given to the Companions, they went into a state of shock. Umar could not believe that Prophet Mohammad had passed away. When Abu Bakr came to know about it, he immediately went to the Prophet's house. He saw the sacred body of his beloved, touched face to his face, kissed on his forehead, wept and then said, "My parents be sacrificed for you. Allah will never pass you through the process of death twice. This was the only death destined to you."¹⁶

Abu Bakr came to the mosque drenched in sorrow. He gathered people and announced the death of Prophet Mohammad. After praises to Allah, he said:

"For those who worshipped Prophet Mohammad, listen up! He has passed away and for those who worshipped Allah, remember! Verily Allah is Eternal, He cannot die. Allah has said Himself:

¹⁶ Two deaths mean that Prophet Mohammad will die only once and that is physically. He will spiritually live forever.

◀ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ حَلَثِ مِنْ قَبْلِهِ الرَّسُولُ أَفَإِنَّ مَاتَ أَوْ قُتِلَ انْقَلَبَتْ
عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقُلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ
الشَّكِيرِينَ ﴿٣٢﴾

Meaning: And Mohammad (pbuh) is but a Messenger. Many Messengers have passed away (from this world) before him as well. So, if he passes away or is martyred, will you then turn on your heels (back to your former religion)? And whoever turns back on his heels shall not harm Allah the least. And Allah will soon reward those who give thanks (by remaining steadfast in hardships). (3:144)

After the brief sermon of Abu Bakr and the recitation of the Quranic verse, Companions of the Prophet and other Muslims were able to believe that Prophet Mohammad had passed away. All the Companions were devastated. Umar said, “I am completely shattered and now (after listening to Abu Bakr) I believe that Prophet Mohammad has passed away.”

Then the discussion of the funeral rites and burial place initiated. Several tribes, *Ansar*, emigrants and the relatives of the Prophet wanted to have the honour. Everyone mentioned his relationship and closeness to the Holy Prophet so as to claim the right. On seeing this, Prophet Mohammad’s beloved and trustworthy Companion of the cave, Abu Bakr, came up and said decisively, “No one has any right in this regard.” He added, “I have heard from the Prophet of Allah that a Prophet is buried at the same place where he passes away.” Therefore, the Prophet was buried at the same place where he passed away i.e. the place of his bed in Aisha’s house. However, the funeral prayer of Prophet Mohammad was offered in different groups. Entombment of Prophet Mohammad was completed on Tuesday night.

IMAMATE OF ABU BAKR

Abu Bakr was left alone after Prophet Mohammad passed away. He was the only one to have the honour of leading salat in the life of the Prophet. The Holy Prophet himself offered salat in his imamate which proves that Prophet Mohammad had chosen his leadership for the Muslims.

When the Prophet was feeling light-headed on Thursday, three days before his death, he ordered to ask Abu Bakr to lead salat. The person who was conveying the Prophet's message could not find Abu Bakr so he asked Umar to lead the salat. Umar agreed considering it an order from Prophet Mohammad himself. According to another tradition, Abu Bakr asked Umar to lead the salat. Umar's voice was loud. When the Prophet heard him saying the first words of salat, he said, "No, no, Abu Bakr should lead the salat."

There is a disagreement of some narrators regarding when and from which salat did Abu Bakr begin to lead? It is uncertain whether he led seventeen or twenty-one salats in the life of the Prophet. Despite the disagreement, it is still the fact that Prophet Mohammad chose Abu Bakr to lead Muslims in salats during his life.

CONFIDANT OF PROPHET MOHAMMAD

Five days prior to his death Prophet Mohammad said, "Allah gave choice to a man to either choose the material blessings of the world or choose the blessings Allah has for him. The man decided to choose whatever Allah has." On hearing this, tears rolled from Abu Bakr's eyes since he understood that Prophet Mohammad was about to leave the physical world.

Seeing the condition of Abu Bakr, the Prophet said, “O Abu Bakr! Have mercy on yourself (keep it a secret).” Then the Prophet addressed Muslims:

- ❖ Abu Sa`id al-Khudri relates that the Holy Prophet said, “Abu Bakr Siddiq has favoured me more than anyone else regarding wealth and companionship. If I had to befriend anyone other than Allah, I would have made Abu Bakr my dearest friend. However, the relation of Islamic companionship and brotherhood is sufficient.” (**Bukhari 3654**)

CALIPH OF THE PROPHET

Abu Bakr because of his devotion and sacrifices was the right hand and a trustworthy Companion of the Prophet. In this regard, no other Companion of the Prophet could be peer to him. In addition to that, Abu Bakr was the biggest well-wisher of Islam as well as was Prophet Mohammad’s confidant. Therefore, he deserved the vicegerency of the Holy Prophet. Many a times during the Prophet’s life he gave him the privilege to be his representative. This fact also cannot be denied that the Holy Prophet only honoured him to be the imam of Prophet’s Mosque in his life. Prophet Mohammad also advised the emigrants to be nice to *Ansar* which was a clue that after him the Caliphs should be chosen from the emigrants who must treat the *Ansar* well.

THE BEST OF ALL MANKIND

The Holy Prophet said about the exclusive rank of Abu Bakr, “After the Prophets, Abu Bakr is the best of all mankind.” This shows, Abu Bakr deserved the succession of Prophet Mohammad the most. At another instance, the Holy Prophet said, “If I had to befriend anyone other than Allah, I would have made Abu Bakr my dearest friend. However the relation of Islamic companionship and brotherhood is sufficient.” To elaborate his status, Prophet

Mohammad even said, "It is compulsory for my umma to love Abu Bakr and be thankful for his favours." In another narration it is mentioned that Prophet Mohammad said, "When I ascended to Miraj, I was taken around different skies and I saw Abu Bakr's name after my name on each sky."

It is also said that the Prophet once told that there are three hundred and sixty different good attributes in the universe. Abu Bakr asked him, "Do I have any of them?" The Holy Prophet replied, "O Abu Bakr! You are the one having all these attributes." In addition to these attributes and qualities, Abu Bakr stood by the Prophet in every phase of his hard life in Makkah. He also helped the Prophet in the progression of Islam and accompanied him in Madina at every occasion as well as in all the battles.

SECOND AFTER PROPHET MOHAMMAD

Abu Bakr was the second to adopt Islam after the Prophet's wife, Khadijah bint Khuwaylid. He was the second in Thawr Cave with the Prophet. In the Battle of Badr, he was the second in the canopy with the Prophet to protect him. He is second in the tomb of the Prophet. On the day of judgement, when the earth will tear open, he will rise second to the Prophet among all mankind.

OATH OF ALLEGIANCE TO ABU BAKR

After Prophet Mohammad passed away, different tribes of *Ansar* and Quraish started expressing their eligibility for caliphate in coated words. A group of hypocrites also wanted to be a part of it. Quraish brought up their ancestral superiority and connection with the Prophet. Therefore, the debate on choosing the Caliph was getting controversial. Had this sensitive issue of caliphate not been addressed, it could have resulted in disputes and wrangles. Abu Bakr and all the great Companions were well

aware of the situation and its consequences. Abu Bakr handled this contentious and delicate issue quite wisely. He politely told the people that services and significance of *Ansar* and the sacrifices of emigrants were very worthy. However, this fact was certain too that Arabs would not bear the leadership and sovereignty of anyone other than the family of Quraish. The emigrants were distinguished being the leading ones in embracing Islam while the family members of the Prophet had their own significance. Hence Muslims should take oath of allegiance at the hand of either Abu Ubaida ibn Jarrah or Umar ibn Khattab. On hearing this, Umar held the hand of Abu Bakr and said, "You are the most pious and the best amongst us and the dearest to Prophet Mohammad, so we take oath of allegiance on your hands."

No one showed any apprehension on Umar's pledging allegiance to Abu Bakr. In fact, following him people in large groups started taking oath of allegiance to Abu Bakr immediately. Umar took the initiative and other Companions and Muslims followed him. In a way, they democratically chose Abu Bakr as the first Caliph.

This public decision was totally unbiased and based on foresight rather than emotions.

CALIPHATE OF ABU BAKR

13th Rabi al-Awwal 11 AH till 22nd Jumada ath-Thani 13 AH
 (9th June 632 AD – 22nd August 634 AD)

FIRST SERMON OF ABU BAKR

Abu Bakr was sixty-one when he became the first Caliph of Muslims. Most of the emigrants and *Ansar* had pledged allegiance to him on 13th *Rabi al-Awwal*, 11 AH and accepted him as their Caliph.

The next day, he went to the Prophet's Mosque and took oath of allegiance from numerous other people. He was titled as *Khalifa tur-Rasool* 'Caliph of the Prophet', marking the beginning of the Rashidun Caliphate. His first speech as a Caliph is historical. He started with glorification and praises to Allah Almighty, then said:

"O people! I am made the custodian of your matters, but I am no better than any of you. If you find me doing something good, join me and correct me where I am wrong. Righteousness is a trust. Weak among you are strong to me, until I get them their right. The strong among you are weak to me, until I get people's rights from them. Those who will not fight in the way of Allah, will be humiliated. The nation whose immorality is high will be punished by Allah. Follow me when I obey Allah and His Prophet and when I disobey them then you must not follow me. Get up and offer salat. May Allah's mercy be upon you."

In his first sermon, Abu Bakr devised the action plan of his goals and obligations to it. The Islamic reign of Rashidun Caliphs is called the 'rightly guided caliphate' because in their reign all the matters of government and leadership were in accordance to the era of Prophet Mohammad. The Companions appointed as the Caliphs had the capability to completely follow the set morals of the Prophet.

RESPECT OF THE PROPHET'S DECISION

When Prophet Mohammad was sick during the last days of his life, he had prepared to send a force of seven hundred soldiers against the Romans under the supervision of Usama ibn Zayd. After Prophet Mohammad passed away, the condition of Muslims became insubstantial and it seemed impossible to send any Muslim force out of Madina. Therefore, people suggested to postpone the plan, but Abu Bakr had different opinion. He rather decided to continue the march and said, "I cannot stop the orders

of the Prophet.” It is said that while sending the troops he walked a long distance with them in order to show support. Hence, the troop reached its destination under the supervision of Usama ibn Zayd.

After forty days when this expedition returned successfully, the Muslims were delighted. This was a dreadful lesson for the Romans. The timely action of Abu Bakr further strengthened the Muslims.

THE APOSTAY WARS

Right after Prophet Mohammad passed away, a few fabricators in Arab claimed false Prophethood. Aswad, Musaylimah and Sajjah had an erroneous self-assertion of Prophethood. Sajjah was a Yemeni woman who also falsely claimed Prophethood. This fitna of claiming false Prophethood was very lethal and devastating to Muslims. Hence, Abu Bakr had all his focus towards its eradication. He sent Muslim troops in set directions. Out of all the fraudulent prophets, Musaylimah-the great liar, was the strongest. Khalid ibn Walid fought a fierce battle against him and crushed him. The historian al-Tabari writes:

“The kind of passion Muslims showed in that battle between the righteous and the evil was exemplary.”

DENIERS OF ZAKAT

Abu Bakr had to face many difficulties and problems during his caliphate. When he took over the position, many wealthy Muslims refused to pay zakat. This problem became so crucial and momentous that even a reliable and trustworthy person like Umar had to say, “O Abu Bakr these people must be handled politely, you should approach them differently.”

Abu Bakr replied, “O Umar! You are very strict in Islam, how come you are so infirm now! Allah has fulfilled His promise and His will has been implemented. Now you cannot change it. I Swear to God! I will not hesitate to fight if I need to get zakat equivalent to even a small piece of rope.” It is a fact that Abu Bakr stayed true to his words for the rest of his life.

ROMAN AND PERSIAN EMPIRES

In the said circumstances, Abu Bakr gave secondary attention to his state’s internal problems and focused his efforts on resolving the extraneous issues that could jeopardize Islam. It was the era when the super powers of the world, Roman and Persian Empires had made plans to harm Islam. The Persians who had ruled over the Arabs for centuries, could not bear that they become strong with robust military and be a continuous jeopardy to their rule. Hormizd was ruling over various provinces of Iraq and he had started battles against the Arab Muslims. But Allah’s will was something else, therefore, despite such extreme actions from the enemies, the Muslims were soon able to strike Iran. In addition to that, the Muslim soldiers with the strength of their faith had captured Iraq.

Muthanna ibn Haritha started raids on Iran with his troops and gained several major successes. After some time, Khalid ibn Walid also joined him for the battle. In that battle, Hormizd was killed and Persians had to bear a lot of detriment. This battle between Muslims and army of Hormizd was so devastating that in the end Muslims acquired considerable amount of booty and collected seven and a half maunds of broken chains. History recalls this battle as the Battle of Chains.

After the conquest of Iraq, Khalid ibn Walid appointed Muslim heads on military and administrative positions to run the system of Iraq. Sa’id ibn Numan was appointed the military head while Suwayd ibn Muqrin was made the administrative head. This

clearly states that in the reign of the first Caliph, most of the area of Iraq was conquered by Muslims. The Persian leaders who misunderstood Muslims as weak had gained bitter experiences of battling with Muslims. Later, more decisive battles against Iraq took place in the era of Caliph Umar.

MILITARY ORGANIZATION

The king of Byzantine empire, Heraclius was ruling most of the areas of Syria and Palestine. He often teamed up with other enemies of Muslims, involved in conspiracies against them and never let go any opportunity to harm them. Under his evil and hostile rule, many Arab and surrounding tribes were a constant threat to the Muslims.

In 9th AH, Prophet Mohammad took part in an expedition against the Romans. In addition to that, he had appointed Usama ibn Zayd as commander-in-chief to deal with them. Abu Bakr also sensed the wicked intentions of the Romans and arranged an army consisting of competent and trustworthy soldiers. For this, he divided the Islamic force into four parts and gave their command to Ubaidah ibn Jarrah, Shurahbil ibn Hasana, Yazid ibn Abi Sufyan and Amr ibn al-As. After organizing the army, Abu Bakr sent these forces to different battlefronts to Syria.

ESTABLISHMENT OF THE WORLD'S BIGGEST ISLAMIC, WELFARE AND DEMOCRATIC STATE

Abu Bakr laid the foundation of the world's biggest Islamic, welfare and democratic state, which was taken to the heights of majesty by the succeeding Caliphs. It owed to the establishment of such democratic and welfare state that even a common citizen could approach the Caliph and discuss his problems without any

hesitation or even hold the Caliph accountable. Abu Bakr had declared this democratic independence in his first sermon. He said, “You are bound to obey me as long as I obey Allah and His Prophet. And when I disobey Allah and His Prophet you should not abide by me.” He also said, “Even the weakest among you is strong to me.” He added, “Follow me if I do any good and correct me if I head towards the wrong path.” Umar, the second Caliph, took these democratic values to peak. In fact, these are the true values of a welfare and democratic state where a ruler is answerable to common citizens and owe them explanation to clarify his position. Even today after fourteen centuries, no country in the world has such democratic values and no ruler can execute the norms practised by the Rashidun Caliphs.

MILITARY CODE OF CONDUCT

Abu Bakr was the wisest among the Muslims of his age and distinguished regarding knowledge. He used to say to Khalid ibn Walid, his army general, “You cannot deny your nobility even if you wish. If you want death, you will be granted with life.”

Ibn Asir says that Abu Bakr had made certain rules for military code of conduct. These regulations were a guideline for the army to follow in their different departments during war and peace. Abu Bakr had instructed the Islamic military:

- Army must not be financially corrupt.
- No one should lie.
- Do not betray your fellows.
- Do not disobey your ruler.
- Do not mutilate the dead bodies even if they are of your worst enemy.
- Do not kill the women, children or elderly people.
- Do not cut the fruiting trees and do not burn other trees.
- Do not slaughter animals other than to feed on them.

- Do not kill or disrespect Christian priests or other religious leaders.
- Never forget the blessings and grace of Allah upon you.

This code of conduct was also implemented during long ventures and sieges, and abiding by the basic human and animal rights was made mandatory. Most important of all, strict disciplinary action was taken if any Muslim soldier did not follow the rules.

SACRIFICE

Abu Bakr was very simple, honest, humble and a polite person. These splendid attributes made him an absolute nobleman. His contribution in generosity and sacrifice was the most. He was an affluent businessman of his time. When he accepted Islam, he had over forty-thousand dirhams, but he had no wealth when he passed away. He bequeathed nothing despite being a Caliph of the Islamic Empire.

RETURNING THE ALLOWANCE TO TREASURY

When Abu Bakr got sick and he realized that he would not live longer, he inquired from the incharge of the treasury that how much money had he earned for his services? Six thousand dirhams! He was told. He got that amount from the treasury in his two and a half year of caliphate. He then instructed to sell his personal property and return the amount to the treasury. Therefore, his property was sold and the money was returned to the treasury.

His personal belongings included a horse and a piece of cloth which valued only 1.25 dirham. These two belongings were also sent to the treasury after his death. When Umar found out that even such low worth items were sent to the treasury, he cried and

out of utmost respect he said, “O Abu Bakr! You have set the bar so high that it has put people following you into a trial.”

LEADER OF SUFISM

Allah has mentioned four rewarded groups in the Quran¹⁷ which are the Prophets, the truthful, the martyrs and the most pious. The second group following the Prophets is of the truthful people. The truthful are the Mystics who pray Allah while beholding Him. This group is named after the title of Abu Bakr. He was the first person to give the invocation (*dhikr*) to the seekers of Allah for the purity of self and purgation of inward. Junayd of Baghdad narrates that the best word regarding Oneness of Allah (*tawhid*) is Abu Bakr’s quote:

“Glory to the Lord, Who opened the way for His creation towards Him by only being humble in His court.”

It is written in *Kashf-ul-Mahjub*¹⁸ that Abu Bakr is the leader of Sufis and the truthful.

Abu Bakr was perfect in the love of Prophet Mohammad, free from the filthy love of the material world and he proved it on many occasions specially the Expedition of Tabuk. When the Prophet asked him, “What did you leave for family?” He replied, “Love of Allah and His Prophet is enough for them.”

Shah Waliullah states that Abu Bakr possessed all the qualities that make base of Sufism like, trust on Allah alone, being careful in one’s deeds, submission to Allah, fear from Allah’s wrath, truthfulness, best morals etc. There is an incident about Abu Bakr’s fear of Allah that once he saw a sparrow on a tree and said in a wishful manner, “O sparrow how lucky you are! You eat fruit and spend life in the shade of a tree and you are not

¹⁷ Sura *an-Nisa*, verse 69.

¹⁸ Author Ali bin Usman al-Hajveri commonly known as Data Ganj Bakhsh.

worried about any accountability in Allah's court. I wish I was like you."

He added:

- I wish I was a plant that is cut and eaten.
- I wish I was grass so animals could feed on me.
- I wish I was a hair on the body of a believer of Allah.
- A believer of Allah will be rewarded for everything, even for being hurt by a thorn and for his broken laces.

While standing in front of Allah during his prayers, Abu Bakr used to be so fearful that he seemed like a dry wood.

The orders of Sufism that started from Abu Bakr are now gathered in the form of *Naqshbandi* order. In this order, Salman the Persian is his successor who carried it forward and this order is still continued in the world. However, to whichever order the seeker may belong, he cannot proceed forward spiritually unless Abu Bakr bestows him with his attention that inculcates truthfulness in the seeker. Hence, it can be rightly said that the benevolence of his truthfulness is still continued in all the orders. This fact has been explained thoroughly in the preface.

DEATH

On 7th *Jumada ath-thani* 13 AH cold wind blew in the evening. Abu Bakr took a bath and caught cold because of the weather. He got sicker day by day. Some Companions suggested to call the doctor, but Abu Bakr answered, "He knows." They asked, "What?" He replied, Allah says:

إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (٢٢:١٤) ◀

Meaning: Surely Allah does what He will. (22:14)

The Companion's got the gist of his words and kept quiet. Abu Bakr could not make it to the mosque for almost fifteen days

because of the ailment. Meanwhile, Umar led all the prayers. When Abu Bakr was at the deathbed, he called Aisha and said;

“It is my will that when I die, wash my two used shawls and make my shroud out of them. My rank will not increase if you bury me in an expensive shroud, while if I am buried in old clothes, my rank will not decrease in Allah’s court.

My wife Asma bint Umais must bathe my dead body and my son Abd al-Rahman should pour water. They must be cautious about the process.”

Abu Bakr passed away on 22nd *Jumada ath-thani* 13 AH in between sunset and night prayer, at the age of sixty-three. His caliphate lasted for two years and four months.

BURIAL IN TOMB OF THE PROPHET

When Abu Bakr got sick, in his will he instructed that when he passes away, after performing the final rituals his coffin should be taken to the tomb of the Prophet and kept in front of the tomb’s door. He added, “Then ask the Prophet on my behalf, O Prophet of Allah! This is Abu Bakr, can we bury him next to you? If he allows then bury me there, otherwise take me to Jannat al-Baqi.”

Thus, per his will, his dead body after the last rituals was taken to the door of Prophet’s tomb to seek permission. Ali narrates:

“I saw the door of tomb opened and I heard someone saying ‘Let the lover meet the beloved, verily the beloved is eager to meet the lover too’.” (**Al-Khasais al-Kubra**)

Abu Bakr is resting in peace beside the Prophet.

THE SECOND CALIPH

UMAR IBN KHATTAB

Umar ibn Khattab *razi Allah anhu* is the second Rashidun Caliph. He is the leader of the ones seeking guidance, incomparable in the world, the just ruler, utmostly blessed, harsh on his inciting self, commander of the Companions and Leader of the Believers. Sultan Bahoo says that a seeker of Allah must scrutinize his self just like Umar ibn Khattab did.

Ali ibn Abi Talib often remembered him in these words, “He was always right in his decisions (*Rashid-ul-Amr*).” This means that he was always correct in every matter and was not among the ones who go awry. No one in the history is comparable to the exalted and eminent rank of Umar. He is one of a kind. Sultan-ul-Faqr II Shaikh Hasan of Basra said, “If you want your gatherings to be pure and pleasant then talk about Umar.”

BIRTH

Umar ibn Khattab was purely an Arab, he practised all traditions of Arabs and portrayed their attributes. He was from Quraish. His genealogy is as follows:

Umar son of Khattab son of Nufayl son of Abdul Uzza son of Riyah son of Abdullah son of Qurut son of Razah son of Adiy son of Ka'b son of Lu'ayy son of Ghalib son of Fihir son of Malik.

Umar ibn Khattab belonged to the Adi tribe. There were two brothers in this tribe; Adiy and Murrah. Murrah was from the ancestors of the Holy Prophet. In this way, Umar's genealogy meets that of Prophet Mohammad in the eighth generation. The teknonym of Umar ibn Khattab was Abu Hafs and al-Farooq was

his title given to him by the Holy Prophet. History remembers him by the name Umar al-Farooq. He was born in 583 AD in Makkah. About his birth, he himself says that he was born four years prior to the second *Harb al-Fijar*¹⁹.

Umar ibn Khattab had fair skin tone, tall height, big eyes and fine hair. He had straight nose, fuller cheeks and swift walk. According to Salamah ibn al-Akwa, he was left-handed. Ubaid ibn Umair said that Umar al-Farooq always stood out among everyone because of his tall height.

WISH OF PROPHET MOHAMMAD

Umar ibn Khattab was the answer to the prayer of Prophet Mohammad in the court of Allah. Since Muslims were a minority in the beginning, they had to bear torture and cruelty of the infidels. Thus, one day the Holy Prophet prayed Allah to strengthen Islam either through Umar ibn Khattab or Amr ibn Hisham (Abu Jahl).

- ❖ Abdullah ibn Umar narrates that the Holy Prophet prayed, “O Allah! Strengthen Islam either through Amr ibn Hisham or Umar ibn Khattab, whoever is your favourite.” (**Tirmidhi 3683, Musnad Ahmad ibn Hanbal 5696**)

Umar ibn Khattab was the beloved of Allah among the two. Thus, Allah accepted the prayer of Prophet Mohammad in his favour and he adopted Islam. The incident of Umar’s conversion goes as:

One day Umar left his home in sheer exasperation with a sword in his hand. On his way an individual from the Zuhrah tribe inquired, “Where are you headed to?” He replied, “I intend to kill Mohammad.” The man replied, “Then Hashim and Zuhrah

¹⁹ *Harb al-Fijar* means the sacrilegious wars. These were the series of wars fought during the four sacred months (*Dhul al-Qadah, Dhul al-Hijjah, Muharram* and *Rajab*) in which war was forbidden. These wars were fought in late 6th century.

tribes will not spare you.” Umar said, “Seems like you have also renounced the religion of our ancestors.” The man provoked him and said, “To your surprise, your sister Fatimah bint Khattab and brother-in-law Sa’id ibn Zayd have accepted Islam.” On hearing this Umar became furious and went to his sister’s house. The minute he walked in the house he furiously shouted, “What are these whispers I am hearing?” At that time Khabbab ibn al-Aratt was reciting the verses of sura *Taha*. Umar’s sister and brother-in-law immediately hid him and the pages of the sura and said that they were just having a conversation. Umar in a very intimidating tone hollered, “Probably you have been misled.” His brother-in-law, Sa’id ibn Zayd replied, “What if your religion is misleading (instead of ours)?” Umar got furious and attacked him. Fatimah bint Khattab tried to save her husband but Umar slapped her so hard that her face started bleeding. After all she was the sister of Umar ibn Khattab, injured yet fearless, she shouted, “O Umar! I believe in Allah and Prophethood of Mohammad.”

On hearing this, Umar was disappointed and appeared to relent. So he asked his sister to show him the verses they were reciting. His sister refused and added that there are certain etiquettes to recite them, that is, the reader must be pure and clean. Out of curiosity, Umar agreed to her terms. After shower and ablution he started going through the pages of Holy Quran, the Book of gnosis. He had hardly read the following verse when an immense desire to see Prophet Mohammad aroused in his inward;

﴿إِنَّمَا الْأَنْبَاءُ لِلَّهِ إِلَّا أَنْ فَاعْبُدُنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ (٢٠:١٣)

Meaning: Verily, I am Allah. There is no God other than Me. So always worship Me and establish prayer for the sake of My remembrance. (20:14)

Instantly, Umar yearned to see the Holy Prophet and requested, “Take me to Prophet Mohammad.” Khabbab ibn al-Aratt, who

was still hiding, came out and said, “Umar I had faith that the Holy Prophet’s prayer in your favour will certainly be granted.” Umar then went to the house of al-Arqam where Prophet Mohammad was staying at that time. He met the Prophet, recited shahada and embraced Islam.

- ❖ Abdullah ibn Abbas narrates that when Umar accepted Islam, Angel Gabriel came and said, “O Prophet Mohammad! Indeed, the dwellers of the heavens have celebrated and sent felicitations on Umar’s acceptance of Islam.” (**Mustadrak 4491, Ibn Hibban**)
- ❖ Abdullah ibn Abbas narrates a tradition that when Umar accepted Islam the disbelievers said, “Now our nation is divided into two parts (meaning it is left half).” (**Musnad Ahmad ibn Hanbal, Tabarani, Mustadrak 4494**)

Imam Hakim says this Hadith is authentic with an unbroken chain of narrators.

- ❖ Abdullah ibn Umar relates that when Umar accepted Islam, Prophet Mohammad struck his hand on the chest of Umar thrice. And (every time) he said, “O Allah eliminate the past obliviousness (effects of past enmity to Islam) from the inward of Umar and instead fill it with the (light of) faith.” (**Tabarani, Mustadrak 4492**)

Imam Hakim says this Hadith is authentic with an unbroken chain of narrators.

- ❖ Abdullah bin Masud narrates, “Umar’s acceptance of Islam was indeed a victory for us while his caliphate was a blessing. I Swear to God! We were not able to offer prayer in the house of Allah (Kaaba) until Umar accepted Islam. When he adopted Islam, he faced the disbelievers of Makkah courageously. Hence, we started preaching Islam openly and offered prayer in Kaaba.” (**Tabarani**)

OPEN INVITATION TO ISLAM

When Umar embraced Islam, almost forty other men and women had already adopted Islam. Upon his conversion, house of al-Arqam was blessed and the Muslims on this joyous occasion raised the slogan, ‘Allah is the Greatest’. The echo of this slogan was heard in the Kaaba as well. Umar, the man of righteousness, asked Prophet Mohammad, “O Prophet of Allah! Are we not on the right path?” Prophet Mohammad replied in affirmation. Then Umar suggested, “If we are on the right path then why not proclaim it.” After that Prophet Mohammad came out of the house of al-Arqam which he used as a secret centre.

- ❖ Mohammad ibn Sa'd narrates that after Umar embraced Islam, the preaching of Islam became public. We started to gather and circumambulate around Kaaba. Moreover, we started reacting to the hateful comments of people about our religion.

COMPANIONSHIP OF PROPHET MOHAMMAD

After accepting Islam, Umar spent the rest of his life in the slavery of Prophet Mohammad and for the cause of Islam. His companionship to the Holy Prophet after adopting Islam continued till the last breath of the Prophet. During that time, he did not miss even a single important event, be it migration to Madina, Battle of Badr, Battle of Uhud, Battle of Trench, Pledge of the Tree, Treaty of Hudaybiyyah, Battle of Khaybar, Conquest of Makkah or Battle of Hunayn. In short, Umar was always on the forefront in all major events. Moreover, he was one of the two main advisers of the Holy Prophet. Egyptian historian and writer Mohammad Hussein Heikal writes:

- ❖ Prophet Mohammad used to consult his Companions. In this regard, of all the Companions, Abu Bakr and Umar were the

chief consultants. Prophet Mohammad often said, “I Swear to Allah! If both of you agree on a matter then I never disapprove of it.”

Umar was immersed in the love of the Prophet. He committed at the time of accepting Islam that he will completely abandon the world for the sake of religion. The following narration is enough to verify this fact:

Khalaf bin Haushab relates that Umar said, “I have pondered a lot regarding religion and the world. Finally, I came to the conclusion that if I incline towards the world, I will loose the religion. Whereas, if I completely turn towards the religion then my world will be wasted. After thoroughly thinking about it I have decided to keep what is everlasting and renounce what is going to end anyway.”

The aforementioned saying of Umar can be verified from his actions. Ibn Sa'd and Abdul Aziz bin Abi Jamila said, “Once, during his caliphate, Umar got a little late for the Friday prayer. Therefore, he apologized to the people as soon as he got on the pulpit. Explaining the reason of being late, he said that he had only one shirt which was being mended so his elbows might not be naked.” Qatada also related this incident but according to his narration the reason of Umar being late was not mending his shirt rather it was being washed. The leader of the Muslim umma had only one piece of clothing which he would wear after every wash.

UMAR'S STATE ON THE DEATH OF PROPHET MOHAMMAD

Umar's love for Prophet Mohammad was so intense that upon hearing the news of his death he went in disbelief. In a state of sheer stress, Umar went to the Prophet's Mosque where he announced, “The hypocrites are spreading the fake news of the

death of Prophet Mohammad. No! He (is still alive and) has gone to meet Allah like Prophet Moses did. People had spread the news of death of Prophet Moses but he returned to the children of Israel after forty days. Similarly, Prophet Mohammad will also come back.”

It is also said that due to the emotional outburst, Umar even declared to kill the person who would call the Prophet dead. Shibli Nomani writes in his book Al-Farooq, “Circumstantial evidences do not verify this tradition. I think there was a wisdom behind this action of Umar. He wisely tried to stop the spread of news of the Prophet’s death to prevent the hypocrites from creating dissension who were waiting for this moment to carry out their plans.”

Mohammad Hussein Heikal writes about the state of Umar:

- ❖ Umar’s belief that the death of Prophet Mohammad is not possible is acceptable keeping in view the fact that in terms of the attributes of Prophet Mohammad, he is alive now and was alive then. In fact, he will stay alive forever, and death cannot approach him. That is why, Umar was denying the news of the Holy Prophet’s death.

Mohammad Hussein’s theory is verified by the fact that according to the lovers of Prophet Mohammad, he is eternally alive. As Sultan Bahoo says:

- ❖ How can such a person be considered faithful, Muslim or follower of the Holy Prophet who does not believe that the Holy Prophet is alive! No doubt, such a person is lair, faithless and a hypocrite, whoever is he apparently. The Holy Prophet said, “A lair does not belong to my nation.” (**Kaleed-ul-Tauheed Kalan**)
- ❖ Whoever does not believe in the life of the Holy Prophet, is disgraced in both the worlds. Only that person denies the eternal life of the Prophet and considers him dead whose faith

has been confiscated by Satan and whose inward has darkened.” (**Kaleed-ul-Tauheed Kalan**)

Since Umar was annihilated in the love of Prophet Mohammad, therefore, he was seeing the reality of his beloved (the Divine Essence) who is immortal. In fact, Umar was enraged at the people who were believing in the death of the Holy Prophet. Since he was al-Farooq which means he had the ability to distinguish between the right and wrong, therefore, it made sense why he was angry at people.

TITLE

Umar has been titled ‘al-Farooq’ which means the distinguisher between the right and wrong. Once Abdullah ibn Abbas asked Umar the logic behind his title, to which Umar repeated the words of Usama ibn Zayd. The last part of his statement is; “Then Prophet Mohammad divided us in two categories similar to the folds of millstone. Meanwhile, we entered the Mosque. That was the occasion when I was granted the title of al-Farooq.”

- ❖ Ayub ibn Musa related the saying of Prophet Mohammad, “Righteousness resides in the inward and sight of Umar and he is the one who distinguishes between right and wrong (al-Farooq).”
- ❖ Mohammad ibn Sa’d narrated the saying of Abu Umar ibn Dhakwan that he asked Aisha, “Who was the first to call Umar by his title al-Farooq?” She said, “The Holy Prophet was the first one to call him al-Farooq.”
- ❖ Nazal bin Sabza-tul-Hilali says that once he with some fellows went to see Ali ibn Abi Talib and they started talking about Umar. Ali said, “Umar has such an exalted status that Allah granted him the title al-Farooq and his sacred self became the boundary between righteousness and evil. I have

heard Prophet Mohammad praying, ‘O Allah! Grant supremacy to Islam by virtue of Umar’.”

KEY ROLE IN THE CALIPHATE OF ABU BAKR

When Prophet Mohammad passed away, there seemed to be occurring a state of disintegration among Muslims. Therefore, Umar announced:

“Do you want to make different leaders even though Prophet Mohammad appointed Abu Bakr as the Imam.”

On Umar’s persuasion all the people took oath of allegiance to Abu Bakr. After the death of Abu Bakr, Umar became the second Caliph in *Jumada ath-thani* 13 AH. He inculcated the virtues of justice, honesty and righteousness in the people and implemented a structured and progressive system to run the Islamic state. However, he became self-accountable for his own self.

CALIPHATE OF UMAR

23rd Jumada ath-Thani 13 AH till 1st Muharram 24 AH
 (23rd August 634 AD – 3rd November 644 AD)

Abu Bakr got sick in *Jumada ath-thani* 13 AH. During this ailment, he became so weak and feeble that he could not get up without assistance. Hence, he ordered Umar to lead the prayers. Umar followed the order and continued to lead the prayers till Abu Bakr passed away. Regarding his caliphate Ali ibn Abi Talib said, “Indeed (as death approached) Abu Bakr indirectly appointed Umar as the next Caliph and he did not make any mistake in this regard. Hence, along with other Muslims I also took oath of allegiance to Umar ibn Khattab.”

In the history book *Tabaqat al-Kubrat* Ibn Sa'd writes:

- ❖ Aisha bint Abi Bakr says the following about her father Abu Bakr:

“When my father’s ailment became acute, certain people came to him and said, ‘O Caliph of the Prophet! What will you say to your Lord when He asks you about appointing Umar over us?’ Abu Bakr sat up with help and replied, ‘Are you here to teach me gnosis of Allah at the terminal point of my life? I will say to Allah that I appointed over them the best among people.’”

It is narrated in another tradition that Abu Bakr said, “Since among all of you I know Allah and Umar the most therefore I will say, ‘O Allah! I chose the best among Your men.’”

Few Companions showed their concern to Abu Bakr about the strict behaviour of Umar, to which he replied, “The heavy responsibility of caliphate will ultimately make him polite and mellow.” Abu Bakr called Usman ibn Affan and had him transcribe his will regarding Umar. Several Companions including Usman ibn Affan and Ali ibn Abi Talib already knew about the appointment of Umar. Thus, people were not skeptic or surprised when Umar became the second Caliph.

FIRST SERMON

Abu Bakr passed away on 22nd *Jumada ath-thani* 13 AH and the next day Umar took over the position and responsibilities of caliphate. He then delivered his first sermon which is as follows:

“O people! I am being tested through you and vice versa. I have been appointed your Caliph after Abu Bakr. I will be residing among you and resolve your matters myself while appoint strong and trustworthy governors (true believers according to another tradition) over the ones who are far away from here. The person

who will perform his duties well will be close to me while the negligent will be punished and penalized. May Allah forgive us!"

On the appointment of Umar as Caliph some Companions were concerned about his stern attitude, therefore Umar prayed in his sermon "O Allah! I am stern, make me polite. I am weak, grant me strength. I am not generous, make me one."

TITLE OF AMIR AL-MU'MININ

When Abu Bakr became Caliph, with the recommendation of other Companions, he was titled *Khalifa tur-Rasool* 'Caliph of the Prophet'. He used to give sermons on the pulpit of the Prophet but one step below where Prophet Mohammad sat. When Umar became Caliph, he refused to take the title of 'Caliph of the Prophet' because according to him no one in the world except Abu Bakr was eligible for the title. He said, "Umar is not eligible for this title at all." Later, on the suggestion of Ali ibn Abi Talib, he was titled as *Amir al-Mu'minin*, which means the Leader of the Believers. Umar used to give sermon sitting on the pulpit one step below Abu Bakr's place of sermon. Umar was the first Caliph to be titled as 'Leader of the Believers.'

FOUNDER OF MODERN, SOCIAL, ECONOMIC AND DEMOCRATIC STATE

The first ever modern, social, economic and democratic state was established in the reign of Umar. It was established when there was no concept of such state in the world. Even the present republic and democratic states of Europe cannot match his era. Umar laid the foundation of the following modern departments and offices:

- Umar established a proper consultation committee (*Majlis-e-Shura*). Ali ibn Abi Talib and many other reputed Companions were part of it.
- The department of treasury was established with its designated officials.
- Establishment of the Accountability Bureau.
- Adopted the title of ‘Leader of the Believers’. Before him, Abu Bakr had the title of ‘Caliph of the Prophet’.
- Established the department of professional army. In addition to the main headquarter, several cantonments were made in different states.
- Establishment of the Intelligence Bureau.
- Set workshops to manufacture the weapons for the army.
- Establishment of the judicial system. Courtrooms were established in all areas and judges were hired. Ali ibn Abi Talib was appointed as the Chief Justice.
- With the consultation of Ali, Umar introduced a separate Islamic Calendar.
- Establishment of the prison system.
- Conducted the first census.
- Established the Police Department.
- Workers were hired on salaries for collaboration among different departments.
- The Islamic Empire was administratively divided into various provinces.
- New cities were developed.
- Department of irrigation was developed and several canals were dug.
- Establishment of the finance department which was responsible for collecting the land revenue, taxes and zakat.
- Bureau of Trade was established. Furthermore, rules and regulations were made for the traders.
- Umar used to patrol at night to inquire about the public condition.

- Umar introduced an inscriber in every department who noted the government orders for the department.
- He laid the foundation of the education system and fixed monthly allowances for institutions and teachers.
- The government was made responsible for the care of the orphans, lost and homeless children and stipends were fixed for this purpose.
- Daily allowances were fixed for not only the poor and needy Muslims but also for the poor Jews and Christians.
- Umar introduced the system of Trusts.
- Lodges were constructed from Makkah to Madina for the rest of the travellers.
- Guest houses were made in every city for the travellers.
- Initiated educational activities in the mosques. Also arrangements were made to light up the mosques at night.
- Initiated the congregational *Taravih*²⁰ salat.
- Punishment of eighty whips was fixed for consuming alcohol.
- Zakat was made mandatory on horses used for trade purposes. However, there was no zakat on horses used for personal riding.
- Umar developed consensus on having four *Takbirs*²¹ in the funeral salat.

EXPANSION OF THE ISLAMIC EMPIRE

The historians state that the expansion Islamic Empire received in the reign of Umar is incomparable. Over thousand cities and thirty-six hundred towns were conquered which altogether make twenty-five lakh square miles. Most of the independent Muslim

²⁰ The prayer offered at night in Ramadan before keeping the next day fast. Before the era of Umar, the Muslims offered it individually. He initiated congregational *Taravih* prayer led by an imam.

²¹ *Takbir* means to say “*Allahu Akbar*-Allah is the Greatest” while raising hands to the ears in the beginning of the salat.

countries of the present era were conquered in the reign of Umar, such as: Iraq, Basra, Haifa, Iran, Ctesiphon, Egypt, Syria, Azerbaijan, Armenia, Khuzestan, Kerman, Sistan, Khorasan, Alexandria, Makran (Sindh), Aden, Libya, Jordan, Lebanon, Tripoli, Oman, Qatar, United Arab Emirates, Yemen, South East Turkey, Tajikistan, Uzbekistan, Turkmenistan, Kuwait, Bahrain, Sudan. Umar not only conquered two superpowers of that time (Persian and Roman Empires) but his golden rules on morality and equality also inspired numerous people from these countries to embrace Islam.

Of all the victories, the conquest of al-Aqsa Mosque is the golden and unique victory in the history of Islam. When Umar arrived near Jerusalem, the people saw that a slave was riding camel while Umar was holding the reins of the camel and was wearing patched clothes. On seeing this, the priests of Jerusalem gave keys of al-Aqsa Mosque to Umar.

There is a similar incident that once the ambassador of Rome came to Madina. He inquired from the locals, "Where is your king and his palace?" They replied, "We neither have a king nor a palace. However, we have the Leader of the Believers. Right now he is carrying mud to do labour which is his source of income. He rests under the shade of the wall of the nearby mosque." The Roman ambassador went to Umar and said, "Are you the man whose grandeur frightens the greatest kings of the world? O Umar! You did justice that is why you are able to sleep on the hot sand while our emperors tyrannized, therefore even silk beddings are not comfortable enough to help them sleep."

The victories of Umar are very impressive and praiseworthy. He had the most important role in propagation of Islam after Prophet Mohammad. The speed with which he spread Islam around the world is matchless. In fact, the regions of the world where Islam is practised today is because of Umar. Many countries that were conquered in the reign of Umar are still the Islamic states and are

ruled by Muslims. The spread of Islam in such a vast area of the world is definitely because of Prophet Mohammad but the contribution of Umar in progression of Islam to such a great extent cannot be overlooked. It was due to his incomparable leadership that many strong and centuries old non-Muslim empires came under the rule of Muslims. A famous Christian writer of Lebanon, Jurji Zaydan writes while admiring the victories, grandeur and majesty of Umar:

“In the golden era of Umar, he had victories over several countries. The despotic empires were demolished. Due to these victories, grand treasures of Persian and Roman Empires were laid under the feet of his soldiers. Even then Umar spent a very pious, simple and righteous life as a Caliph. He moulded himself according to the modern and ever-changing needs of the era. Therefore, no ruler could overlook his reforms in different fields. He used to address large public gatherings in his old and patched clothes. His actions always validated his words. The harmony in his words and actions captivated people and made him their favourite. He established the best code of conduct in his administration and army. He closely supervised his governors and generals and held them accountable. Even a great general like Khalid ibn Walid was not spared from the accountability of this pre-eminent ruler. He was honest, generous, impartial and kind towards everyone. Even the non-Muslims got beneficence from him.”

One of the European historians writes:

“Umar got prominence not because of extensive victories and his unmatched majesty but due to his great humane character. Not only is he an acclaimed leader but also a representative of the high morals of Islam.”

OPINIONS OF UMAR REGARDING THE RULING MATTERS

Ayub ibn Musa narrates that Prophet Mohammad once said, “Righteousness resides in the inward and sight of Umar and he is the one who distinguishes between right and wrong. Allah has kept a boundary between right and wrong through him.”

This is proved by the fact that many Quranic verses were revealed according to Umar’s opinion. For example, verses regarding the order of veil, orders at the incident of the Holy Prophet’s abstinence from wives²², order of making the station of Abraham as the prayer point, orders of prohibiting alcohol and various other orders were implemented according to the opinion of Umar. This can be verified from the following Hadith:

- ❖ Anas ibn Malik narrates that once Umar said, “My Lord agreed with me on three things:

 1. I said, ‘O Prophet! I wish we take the station of Abraham as our praying place.’ Hence came the revelation,

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَآمَنَا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ◀

(٢٠٢٥)

²² Prophet Mohammad announced abstinence from all wives temporarily. This continued for a month, thus some hypocrites spread the news that the Prophet had divorced his wives. When Umar asked the Prophet about it he said, “My wives are demanding to increase the amount of their personal expenses, which I cannot do.” The wives soon realized that they were at fault. The following verses were revealed in this regard:

يَأَيُّهَا النَّبِيُّ قُلْ لَا ذُرْجَكَ إِنْ كُنْتُنَّ تُرِدُنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَى إِنْ أُمْتَغَنُّ وَأُسْتَحْكَنُ سَهَّا حَمِيلًا ◀
وَإِنْ كُنْتُنَّ شُرِدُنَ اللَّهُ وَرَسُولُهُ وَالدَّارُ الْآخِرَةُ فَإِنَّ اللَّهَ أَعْدَدَ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ◀

(٣٣:٢٨,٢٩)

Meaning: O (Esteemed) Prophet! Say to your wives, “If you long for the world and its glitter, then come! I shall make a provision for you and set you free in a handsome manner. But if you long for Allah and His Messenger (peace be upon him) and the abode of the hereafter, then surely Allah has prepared for the pious amongst you a tremendous reward.” (33: 28,29)

Meaning: And (remember) when We made this House (the Kaaba) a central place for mankind to turn to (and assemble) and a sanctuary for peace and (commanded,) ‘Make the place, where Abraham stood, a place of prayer.’ (2:125)

2. Second was about the veiling of women. I said, ‘O Prophet! I wish you instruct your wives to observe purdah as good and bad ones talk to them.’ So the verse regarding it was revealed.
3. When the wives of the Prophet unitedly made some demands to him, the following verse was revealed exactly having the same words that I said to them:

عَسَىٰ رَبُّهُ أَنْ طَلَقْكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا حَيْثُ أَمَا (٦٦:٥) ◀

Meaning: If he divorces you then it may well be that your Lord will give him in your place better wives than yourselves. (66:5)

Thus Allah favoured me through this verse.” (Bukhari 402)

(Further detail is mentioned in the Hadith section)

UMAR'S JUSTICE AND ACCOUNTABILITY

During his caliphate, Umar laid a lot of emphasis on accountability. He often said, “Hold yourself accountable before you are held accountable (by Allah). As self-accountability will ease your requital on the day of judgement.” He added, “Prepare yourself for the biggest court (the day of judgement) where none of your actions would be concealed.”

An incomparable system of accountability was implemented in the reign of Umar. The example of such system is not seen even in the modern era. In fact, he himself faced accountability many times. He put so much emphasis on justice, equality and control of desires that people and governors were afraid of his accountability. The public could fearlessly file complaints against the authorities. When complaint against any governor reached

Umar, he responded right away by calling him in his court. He did not hesitate to punish that governor if on investigation he turned out to be at fault. He had strictly instructed his governors to serve and facilitate the public. He ordered them, “Do not shut the doors of your houses so a sorrowful person can easily approach you for his needs. Do not ride on a Turkish horse because it is a sign of pride and vanity. Do not wear thin silk clothes and do not consume sieved flour.”

Whenever he appointed a governor for a state, a list of his assets and wealth was made and kept as record in the office of the caliphate. If the financial state of that governor drastically changed during his term, he had to go through the process of accountability.

It is written in *Futuh al-Buldan*²³ that the first step in the accountability was that at the appointment of any officer, a list of his assets was made which was then examined every so often. The assets were declared publicly at the time of appointment to hold witnesses. It was also ensured that the state officers were given enough stipend to fulfil their and their families’ basic needs. Their original assets were audited minutely to check for any discrepancies.

According to a famous tradition, when Abu Hurairah was appointed the governor of Bahrain and he was taking ten thousand dirhams with him to Bahrain, Umar immediately questioned him, “Where did you get this money from?” Abu Hurairah replied, “I had some mares which aided in financial gain.” His explanation was reasonable, thus was accepted. Then Umar asked Abu Hurairah to leave for Bahrain, but he pardoned by saying, “This is a huge responsibility. I am afraid, even if I

²³ *Futuh al-Buldan* is a renowned book on the conquest of the countries, written in Arabic by a Middle Eastern historian, Ahmad ibn Yahya al-Baladhuri. This book includes geographical and political history along with events of the caliphate.

unintentionally do injustice, I would not be spared from your accountability.”

Umar ibn Khattab had ordained the governors and officers not to enter Madina in the darkness of night rather enter in the morning so people could see them.

The accountability of Umar was not limited to only financial matters, but it actually included every aspect of life of the officers. They were held accountable on their lifestyle, conduct and socioeconomic values. Whenever Umar appointed someone at an important post, he gave him special instructions and ensured that he practically followed them. He focused on their character building and also tried to spiritually enlighten their souls with the Islamic norms and values.

During the pilgrimage days, Umar made public announcements, offering people to reach out to him for any compliant against his officials.

Once all the officials were in his court during pilgrimage days. As usual he made a public announcement so people could reach out to him for any complaints. A man said, “O Leader of the Believers! Your officer Amr ibn al-As struck me though I was not at fault.” Umar replied, “Get up and publicly take revenge from him.” The conqueror and governor of Egypt, Amr ibn al-As said, “O Umar! Your such order will disgrace the governors.” Umar replied, “For me every individual has the same respect and dignity. I have witnessed Prophet Mohammad permitting retaliation from his sacred self (to set an example of justice and equality).” Amr ibn al-As settled the matter with the man by offering him a gold coin for one strike.

Umar often directed his governors through his sermons. Once during a sermon, he said, “Remember! People follow their ruler until he follows Allah’s ordain. When the leader diverts from the ordain of Allah then people also kick over the traces and rebel. If

the ruler is depraved and corrupt, the public becomes more wayward.”

Often in gatherings some opinionated people would criticize Umar. However, Umar was never rude towards them. He handled critics very well.

- ❖ Umar deposed Khalid ibn Walid from the post of commander. While travelling to Syria when he talked about it in a gathering, a man said, “Umar! You did not do justice. You dismissed the commander whom Prophet Mohammad had appointed. It is like putting the sword back in scabbard that the Holy Prophet had taken out. You envied your cousin and were not compassionate towards him.” Even after hearing such rude comments of the man, Umar did not lose his composure and politely gave reasons of his decision. Such actions of Umar encouraged people to fearlessly question their rulers and hold them accountable.
- ❖ One day, Umar while addressing the gathering said, “What will you do if I incline towards the world and do injustice?” One man took out his sword from the scabbard and said, “We will course-correct you with the sword.” Umar then said, “Thanks to Allah that there are such men in my nation who will put me right if I ever go wayward.” This implies that he wanted people to recognize that it is up to the nation to ensure that their ruler remains on the right track, they should keep watch on his actions and hold him accountable. Umar believed that the accountability of the ruler must not be limited to him only but his family members should also be included in it.
- ❖ About the accountability of the Caliph, Umar said, “Government is answerable to the nation. People can hold their leader accountable rather they should do so periodically because he is not just appointed by Allah that he is answerable to Him only (This means people have elected

him so he is answerable for his actions to them as well). Undoubtedly, everyone is answerable to Allah for his actions but when an incumbent is elected by people on their goodwill then he is in fact their guide. If he surpasses his limits, then people should rectify him. More the people are determined to hold their ruler accountable, better the ruler would be. Contrarily, if this determination diminishes in people, it results in the downfall of not just the ruler but the nation as well.”

It did not matter whether someone was old or young, rich or poor, incumbent or elector, everybody was equal in the court of Umar. During accountability, everyone had to stand in the dock in the court whether he was governor, ruler or any office holder. There are several examples of accountability and justice of Umar among which one is as follows:

- ❖ It is narrated by Anas ibn Malik that he was sitting with Umar when an Egyptian came to him and said, “I have come to seek refuge in your court.” Umar asked, “Why, what happened to you?” The man replied, “The governor Amr ibn al-As sent some horses to Egypt. I also got one of the horses. The remarkable beauty of my horse got people’s attention and admiration. The son of governor, Mohammad ibn Amr ibn al-As said, ‘I Swear to the Lord of Kaaba! This horse is mine.’ When he passed by me, I repeated his words (in denial of giving him the horse) ‘Swear to the Lord of Kaaba! This horse is mine.’ On hearing this, Mohammad bin Amr ibn al-As started beating me horrendously. He hollered as he continued to strike me, “I dare you to take this horse. Don’t you know I belong to the elite class?”

The Egyptian had barely finished his complaint that Umar said, “You can have a seat.” Immediately after that he wrote these words to the governor of Egypt, “Leave for Madina along with your son as soon as you receive this letter.”

Amr ibn al-As called his son and inquired, “Son! Did something happen or did you commit a sin? Why Umar has mentioned your name (in the letter)?”

Anyways, both father and son rushed to Madina. Anas ibn Malik relates, “We were in the company of Umar when Amr ibn al-As arrived. We witnessed that Umar’s eyes were looking for his son, Mohammad ibn Amr. He was behind his father. Umar asked, ‘Where is that Egyptian?’ The Egyptian responded, ‘I am here.’ Umar then ordered him, ‘Grab the whip and strike this spoiled brat.’ The Egyptian started striking the son of Amr ibn al-As. He groaned in pain but Umar commanded to continue to beat him until he started bleeding. Then Umar said:

“You went through this (pain) because of your father. Had he not gotten the incumbency, you would not have struck the Egyptian.”

On this the spoiled brat said, “O Leader of the Believers! What if he struck me, I have already hit him.” On this Umar was outraged and said, “Regardless, if you beat him again, I will take strict action against you and ultimately you shall have to surrender to him.”

This is the conversation Umar had with the son, while the conversation with the father made history. Umar addressed the governor and said, “O Amr! Since when you started treating humans like slaves. Humans are born independent from the womb of their mothers.”

Then Umar addressed the Egyptian and said, “You can return home with the peace of mind that you are safe and let me know right away if you are assaulted again.”

Umar always did justice. In this regard he was strict and fair not only with public but also with his family. Ismail narrates from Mohammad ibn Abi Waqas:

- ❖ When Umar received some scent from Bahrain, he said, “How nice it would be if a woman weighs the pieces of scent precisely so we could fairly distribute it among the Muslims.” His wife Atiqa bint Zayd said, “I am very precise in weighing. Allow me to weigh the scents.” Umar did not agree, upon which Atiqa asked why she could not do it. Umar said, “I am afraid you will wear it like this.” Then he slid his fingers through his temples. He added, “Also you will rub the scent on your neck. In this way I may get more scent compared to my fellow Muslims.”
- ❖ Atara says, “When we received scents, we would sell them and deposit money in the treasury. Umar used to keep these scents and other valuable items with his wife who would then sell them. One day Umar’s wife sold a small amount of scent to me. While weighing she had to frequently adjust the quantity of scent, while doing so some sweet scent was left on her fingers. She licked her fingers and then wiped them with the corner of her scarf. When Umar entered the house, he noticed the corner of her scarf was aromatic. He asked, ‘What aroma is this?’ His wife clarified the whole situation. Umar said, ‘Oh! In other words you have been relishing the scents of the treasury.’ After saying that he started wiping the corner of her scarf with water. Even then he was not satisfied and rubbed the scented corner of the scarf along the ground to ensure the scent dissipates from it.”

Atara relates another incident, “Once I went to the wife of Umar. Yet again a little bit of something was left on her fingers when she was weighing it. I wanted to get the little bit of that as well. It was sweet so unconsciously she licked her fingers, however, instantly she rubbed her hands against the ground. I surprisingly stopped her and asked why she did that. She replied, ‘Don’t you remember what he (Umar) did to me last time, it got me in trouble’.”

PATROLLING AT NIGHT

Umar used to meet people and hear out their concerns during the day while at night he patrolled around to watch their condition himself. Umar often said, “I am scared that Allah will hold me accountable on the day of judgement even if a dog dies hungry at the bank of river Euphrates.”

- ❖ Anas ibn Malik says that one night Umar was patrolling around to witness the condition of his people. He happened to pass by a bedouin who was sitting outside his camp. Umar could hear someone sobbing in pain inside the camp. He stopped and asked the man what was the matter? The man replied that his wife was in labour. On hearing this, Umar immediately went to his wife Umm Kulthum and said, “There is a pious deed awaiting! If you like to be a part of it then take the essential items and come along, a traveller’s wife is in labour pain.” Umar’s wife gladly agreed to go with him to help that woman. He took her to the camp and asked the man, “Do you permit this woman to go to your wife and comfort her?” He allowed her in. Meanwhile, Umar stayed with the bedouin and chatted. After some time, they heard the voice of Umar’s wife from inside uttering, “O Leader of the Believers! Give the good news of birth of a baby boy to your companion.” The bedouin got nervous on knowing that he was with the Caliph so he drew back. Umar comforted the man and said, “Brother! Keep sitting at your place.” Then he advised the man to see him the next morning. When the man went to see Umar in the morning, he issued allowance for the child and sent him home with a lot of commodities.
- ❖ Zayd ibn Aslam narrates that per his routine, Umar was patrolling one night. He saw a lady in her shack who was surrounded by children bawling and crying. A pot filled with water was boiling on the stove. Umar went in front of her shack and asked, “O woman! Why are the children crying?”

She replied that they were hungry. Then Umar inquired about the pot on the stove. She said, "I have put pot filled with water on the stove to trick them so they are comforted and may fall asleep." Umar started crying bitterly. Then he went to the house of treasury and started stuffing a large bag with flour, butter, dates, clothes, dirhams and other essentials until it was completely full. Then he said to Zayd ibn Aslam, "Put this sack on my shoulders." Zayd ibn Aslam offered to carry the bag. Umar replied, "Will you also answer on my behalf on the day of judgement?" Then Umar carried everything himself to the woman's shack. He took the pot from the woman, put ingredients in it and placed the pot on fire himself and kept on blowing the fire to keep it going until the food was cooked. Then he himself fed the children until they were satiated and fell asleep. The grateful woman then said, "May Allah bless you! You deserve to be the Caliph more than Umar." He told the woman, "Go to the Caliph in the morning, I will be there as well, and will get you the monthly allowance for your children."

RICH AND POOR WERE EQUAL TO UMAR

A famous Christian ruler of Syria, Jabalah ibn al-Aiham converted to Islam. While he was circumambulating Kaaba, someone accidentally stepped over a corner of his shawl. Jabalah slapped him but the other man slapped him back. Jabalah complained to Umar who told him, "You got what you gave." Jabalah was proud of his sovereignty, therefore he said, "I belong to the class that the person disrespectful towards us is bound to be killed." Umar replied, "Yes that was the case in the times of ignorance, but Islam has given equality to the superior and the inferior." Jabalah said, "If Islam is the religion which does not distinguish between the status of rich and poor (treats both equal) then I am

better off being an infidel.” Umar did not bother about him since religion was above some big-headed chief.

DROPPED JIZYA (TAX) FOR OLD AND NEEDY

Once Umar was passing by a street and saw an old blind man begging. He put a hand on his shoulder and asked, “Which religion do you belong to and why are you begging?” He replied, “I am a Jew. Since I am handicapped and deprived, I have to beg so I can pay *jizya*²⁴.” Umar held his hand, brought him home and gave him whatever funds he could. Then he called the treasury officer and ordered him to find other needy non-Muslims like the Jew. He said, “By God! This is not fair that we take *jizya* from them when they are young but put them in misery of begging when they get old.” Later on, Umar exempted *jizya* for all old and needy people.

ALLOWANCE FOR THE NEWBORN

Once Umar saw a baby crying. He directed the mother to feed the child. After some time, he passed by again and saw that the baby was still crying. He angrily said to the mother, “What a cruel mother are you!” She said, “You are scolding me without knowing the fact. Actually, per Umar’s instructions children are not eligible for allowance until they stop the breastfeed. The child is crying because I am trying to stop his breastfeed so he can be eligible for the allowance from the treasury.” On hearing this, Umar went in a surge of deep grief and said, “O Umar! How many kids must have suffered because of you!” Later that

²⁴ *Jizya* is an Arabic term which refers to the yearly tax (instead of zakat) historically levied on the non-Muslims, permanently residing in Muslim lands governed by Islamic law.

day, he announced to initiate allowances for kids from their birth day.

HOMELESS CHILDREN WERE RESPONSIBILITY OF GOVERNMENT

In Umar's reign, the rights of waif and homeless children were secured by the treasury. Therefore, when orphans, abandoned or homeless were found, they were brought to Umar. He fixed the allowance of hundred dirhams for that child in addition to its food and other basic needs. Every month the appointed guardian of the child could collect the allocated allowance from the treasury. Umar himself went to see those children annually to ensure their appropriate care and upbringing. He advised their guardians to be kind towards them.

UMAR ON WOMEN'S RIGHTS

- ❖ Once Umar announced while sitting on the pulpit of Prophet Mohammad, “The *mehr*²⁵ given to the woman must be under four hundred dirhams because if our objective is to be generous and increase our eminence and ranks by paying it then obviously we would never be able to reach the exalted rank and status of Prophet Mohammad.” Umar stepped down from the pulpit after saying this. A woman from Quraish stopped him and said, “O Leader of the Believers! You order that women’s *mehr* should not be more than four hundred dirhams but does not your order contradict the verse twenty of sura *an-Nisa*? The verse says that the gifts given to women regardless of worth are their property even at the time of separation. Man should not find excuses to get it back.” Umar exclaimed, “May Allah forgive me! Everyone

²⁵ *Mehr* is a mandatory payment, in the form of money or possessions paid by the groom to the bride at the time of marriage, that legally becomes her property.

understands the religious matters better than me.” Afterwards, Umar allowed to give *mehr* over four hundred dirhams if someone wished to or gift other valuables to women. One of the narrations also quote the following saying of Umar:

“O Allah! I am thankful to You that in the Muslim umma there exist such women who can hold Umar accountable for an erroneous order.”

- ❖ Sa’ib ibn Jubayr narrates that once Umar was patrolling at night and he heard a woman was reciting couplets about the distress in separation. After some time, the woman said, “Umar will not know no matter how much misery I may go through. He does not know what agony I go through being far from my husband.” Hearing this melted Umar’s heart. Then he said, “May Allah have mercy on you.” He aided her financially and passed the order of sending soldiers home for vacation every six months.

INDIGENCE OF UMAR

- ❖ Once Umar was addressing while on the pulpit and said, “O people listen to what I am telling you and obey me.” He had just finished his first sentence, meanwhile a bedouin stood up and said in a very daring tone, “We will neither listen to you nor obey you.” Umar quickly stepped down from his pulpit and reached him to inquire, “What happened? Why do you neither want to listen to me nor obey me?” The bedouin once again replied boldly, “You espoused worldliness. You distributed one Yemeni shawl per head to everyone else, but you kept two for yourself.” Some narrations say it was a shirt stitched out of two shawls because Umar was very tall. On hearing this Umar asked, “Where is my son Abdullah?” “I am here!” Said Abdullah present in the crowd. Umar said, “Tell the people especially the complaining person about these shawls.” Abdullah replied, “One shawl belongs to the

Leader of Believers and the second one belongs to me.” Then Umar addressed the bedouin, “You hastened in protesting without knowing the truth. I had washed my only shirt. It was still wet, and I could not come out of my house in one shawl therefore I borrowed the other shawl from my son which he has verified.” The bedouin was satisfied on hearing this explanation so he said, “Now speak, we will listen as well as obey you.” Ah! The leader of Muslims and such an impecunious state!

- ❖ Ali ibn Abi Talib says about Umar’s clothing, “Once I saw thirty-one patches of leather and one patch of cloth on Umar’s dress.” Anas said, “I saw four patches in between the shoulder of Umar’s shirt.”
- ❖ Abdullah ibn Abbas narrates, “Once I went to see Umar. He was headed somewhere riding on a mule, therefore I accompanied him. Umar was wearing a long shirt (Kameez) with *tehmad*²⁶. The *tehmad* was so shrunk that it was reaching above the shin. I asked him why his *tehmad* was so? He replied, “This is because it is the only outfit I have and it takes time to dry every time I wash it.”

COMPASSION FOR OTHERS

Umar was very compassionate, empathetic and comprehending person. He was very pious and feared Allah to an extent that he would pat a camel and say, “Allah will question me about you too on the day of judgement.” He attentively listened when people were talking to him and pondered over the matter to fully understand it. Once he saw a camp on his way back from a far-off place. When he reached near the camp, he saw an elderly woman inside. Umar had this interesting dialogue with the old lady:

²⁶ A large piece of cloth tied around the waist and extending to cover most of the legs.

Umar: Do you know how is Umar?

Old lady: I have heard that he has set out from Syria. Neither I know more about him, nor do I care to know.

Umar: Why is that?

Old lady: Why would I want to learn about someone who does not care to learn about my condition?

Umar: Did you inform Umar about your condition?

Old lady: This is not my job, this is Umar's job.

Umar: How could Umar be aware of your condition from so far away?

The old lady's response to this is worth pondering. She said, "If Umar cannot be cognizant of the condition of his citizens then he should not be their leader." Umar's eyes filled with tears whenever he recalled this incident. He used to say, "That old lady from Syria taught me how to be a true leader." This is why once Umar said, "If I stay alive then I will travel throughout the year to find out the condition of my citizens, as people from far off places cannot reach me and I cannot validate whether my subordinates are keeping me well informed of the needs of every citizen or not. I will visit Syria, Egypt, Bahrain, Basra and stay at each place for two months so I can find out the condition of their inhabitants myself."

MIRACLES

There are many miracles of Umar ibn Khattab that are found in the traditions:

- ❖ Umar appointed Sariyah to lead an army. While the army laid siege to the gate of Nahavand, he faced great difficulty. Muslims were outnumbered and were about to face defeat.

At that time Umar was delivering a sermon in Madina during which he loudly said thrice:

ياساريه الجبل ◀

Meaning: O Sariyah! Head towards the mountain.

When a messenger from the army came to Madina, Umar asked about the detail of the war. He told, “During the fight, we were about to face defeat when we heard a voice, ‘O Sariyah! Head towards the mountain!’ Hence we headed towards the mountain and eventually the enemy lost the war.” The messenger added, “No doubt! That voice was yours.”

(Bayhaqi 2655, Suyuti 28657, Mishkat 5954)

- ❖ Umar appointed Amr ibn al-As as the governor of Egypt. In those times there was a custom in Egypt that a young virgin was thrown in the river Nile every year. When Amr objected on this custom, people said, “O governor! The Nile will not flow otherwise.” However, Amr did not allow saying that Islam does not permit such superstitious acts. For some days, the Nile did not flow at all and people thought of migrating. Then Amr ibn al-As wrote to Umar who wrote back, “You have done right. I have sent you a piece of paper in this letter, throw it into the Nile.” When Amr received the letter, he took the piece of paper on which was written:

“From the slave of Allah and Leader of the Believers to the Nile of people! If the decision of flowing is up to you, then do not flow, for we do not need you. But if you flow by the command of Allah, the One, Who makes you flow, then we ask Allah to make you flow.”

Amr threw the piece of paper into the Nile and the very next day the people of Egypt found that Nile was flowing to a depth of sixteen cubits. **(Al-Bidayah wa an-Nihayah)**

- ❖ Once, an earthquake hit Madina. Umar took his whip and lashed the earth two or three times with full force and said,

“Halt O earth! Has Umar not maintained justice on you that you are shaking?” Immediately, the earthquake stopped. It is said that afterwards Madina was never hit with earthquake during the reign of Umar.

Suyuti mentions in his book *Tareekh al-Khulafa*:

- ❖ In the year 17 AH, Umar expanded the Prophet’s Mosque. That year there was a drought in Hijaz. It was named the Year of Cinders (*Am al-Ramada*). Umar prayed for rain by means of the Prophet’s uncle Abbas. Ibn Sa’d narrates from Niyar al-Aslami that when Umar came out to pray for rain, he was wearing the cloak of the Holy Prophet. Ibn Awn narrates, “Umar took Abbas’s hand and raised it up saying, ‘O Allah! We ask You by means of Your Prophet’s uncle that drive away from us the drought and water us with rain’.” (*Tareekh al-Khulafa* p.140)

As soon as Umar finished the prayer, it started raining.

These are some of the famous miracles of Umar. The world got the beneficence of Islam through Umar for ten years. His reign is famous for justice and fairness with people around the world.

THE MAN OF DIVINE INSPIRATION

The ultimate honour of Umar is to be an inspired person. It refers to the person with enlightened conscience upon whose inward Divine secrets that are not known to others are revealed by Allah. He then conveys them to others. In *Majma al-Bihar*, a lexicon of Hadith, it is written, “Inspired man is the one upon whom Allah discloses a secret, then he through the light of sagacity, conveys it to others. Only those are blessed with this rank whom Allah bestows.”

- ❖ Abu Salama heard from Aisha bint Abi Bakr, who heard from Prophet Mohammad, “There had been inspired persons

among the past nations and in my umma, Umar is bestowed with this status.” (**Muslim 6204**)

- ❖ Abu Salama narrates a Hadith from Abdul Rehman who heard it from Abu Hurairah that the Holy Prophet said, “In the previous eras, different umma had people who were blessed with inspirational knowledge and in my umma, Umar is the blessed one to receive inspiration.”

Six authentic books of Hadiths have narrated this tradition, but *Bukhari* has narrated it in these words:

- ❖ There were some people among the children of Israel who were inspired although they were not Prophets. In Mohammadan umma this status is granted to Umar. (**Bukhari 3689**)

EXCELLENCE OF UMAR IN THE COURT OF PROPHET MOHAMMAD

- ❖ Anas ibn Malik relates that a Companion asked Prophet Mohammad, “When will the day of judgement arrive?” The Prophet asked him, “Have you prepared for it?” The Companion replied, “I have no (good) deed of my own, except that I love Allah and His Prophet Mohammad. Then the Holy Prophet said, “On the day of judgement, you will accompany the one you love.”

Anas ibn Malik says that they did not cherish any news as much as they revered this saying of the Holy Prophet, “You will accompany the one you love.” Anas ibn Malik added, “I love the Holy Prophet, Abu Bakr and Umar. Thus, I hope because of my love for them I will be amidst them. Although my deeds are not as good as theirs.” (**Agreed upon Hadith**)

The Companions loved Abu Bakr and Umar due to their exalted status in the court of Prophet Mohammad.

- ❖ Abdullah ibn Abbas relates, “People gathered around the sacred body of Umar during his funeral. Everyone was praising and praying for him. People were paying salutations to him before his burial. I was also among them. Suddenly someone put his hand on my shoulder from behind. I was shocked, I turned around immediately. It was Ali ibn Abi Talib. He sought blessings for Umar and (addressing Umar’s sacred body) he said, ‘(O Umar!) There is no one after you whose virtues I would like to adhere to, before I meet Allah. I am sure that Allah will keep you with your two friends (the Holy Prophet and Abu Bakr) as I often heard the Prophet saying, ‘Abu Bakr, Umar and I came. Abu Bakr, Umar and I entered. Abu Bakr, Umar and I left.’ I am sure that Allah will bless you with the company of your both friends.” **(Bukhari 3685)**
- ❖ Jabir ibn Abdullah narrates a tradition that Umar ibn Khattab addressed Abu Bakr Siddiq as, “O the best person after Prophet Mohammad!” Abu Bakr replied, “If you call me so then listen, I have also heard Prophet Mohammad saying, ‘The sun has not risen upon any person who is better than Umar’.” **(Tirmidhi, Mustadrak)**
- ❖ Abdullah bin Hisham narrates that they were with Prophet Mohammad, and he had held the hand of Umar. Umar said, “O Prophet of Allah! I endear you more than everything except my life.” Prophet Mohammad replied, “I swear by Allah Who has the possession of my life! No one amongst you can be a believer until he endears me more than his life.” The effect of this statement spiritually elevated Umar, thus he said, “O Prophet of Allah! Now I endear you more than my life.” Prophet Mohammad said, “O Umar! Your faith is now perfected.” **(Tirmidhi, Mustadrak)**

- ❖ Uqbah ibn Amir relates that Prophet Mohammad said, “If there was to be a Prophet after me, it would have been Umar.” (**Tirmidhi 3686, Mustadrak 4495, Musnad Ahmad ibn Hanbal**)
- ❖ Abu Sa‘id al-Khudri relates that Prophet Mohammad said, “If Allah had intended to send a Prophet after me, surely it had been Umar.” (**Imam Haithmi says that this tradition was reported by Tabarani**)
- ❖ Mohammad ibn Sa‘d relates from his father Sa‘d ibn Abi Waqqas that Umar took permission from the Prophet to enter his house while some women of Quraish were talking to the Prophet in loud voices. However, when they saw Umar they went behind the curtain. The Prophet gently smiled. Umar said, “O Prophet Mohammad! May Allah keep you smiling all your life.” The Prophet said, “I am astonished at these women. They were talking to me but disappeared behind the curtain as soon as they heard your voice.” Umar replied, “O Prophet! You deserve that they must fear you more than anyone else.” Then Umar said to the women, “O the enemies of yourselves! You fear from me but not the Prophet?” They said, “You are stricter than the Prophet.” Then Prophet Mohammad said, “O Umar! I swear by Allah Who has my life, if Satan would come across you, undoubtedly, he would change his path.” (**Muslim 6202**)
- ❖ Buraida relates a tradition that the Prophet came back from one of his expeditions. A black slave girl came to the Prophet and said, “O Prophet! I vowed to beat the tambourine and sing on your safe return.” He said, “Beat it if you have vowed otherwise do not.” She started beating tambourine. Meanwhile Abu Bakr Siddiq came. Afterwards Ali ibn Abi Talib came while she was beating it, then Usman ibn Affan came and she kept beating it. As soon as Umar came she stopped beating and sat on the tambourine. The Prophet said, “O Umar! Certainly, Satan is afraid of you (let alone this

woman). She was beating tambourine in my presence, then Abu Bakr came but she kept beating it. She did not stop even when Ali and Usman came. O Umar! She stopped only when you came.” (**Tirmidhi 3690**)

- ❖ Aisha bint Abi Bakr relates, “Once the Prophet was sitting with me, meanwhile, we heard the voices of some children. The Prophet stood to see it. In fact there was a black woman who was dancing in the street and the children had surrounded her. He said, ‘O Aisha! Come here and see.’ I went and gently put my chin on his shoulder to watch her. Then he said to me, ‘Have you watched amply?’ I said no to check my importance for him. Meanwhile Umar came and all dispersed. The Prophet said, ‘I am watching the jinns and human devils running away from Umar.’ Then I returned.” (**Tirmidhi 3691, Nisai**)
- ❖ Sadisa, maid of Hafsa bint Umar, relates that the Holy Prophet said, “Indeed, Satan passes by Umar with his head down since the day Umar has accepted Islam.” (**Tabarani, Nisai**)
- ❖ Abd al-Rahman ibn Hameed relates from his father who heard it from Sa'id ibn Zayd that the Holy Prophet said, “Ten Companions are promised paradise. Abu Bakr is granted paradise, Umar is granted paradise, Usman is granted paradise, Ali is granted paradise.” (This Hadith proceeds with names of rest of the Companions.) (**Tirmidhi 3748, Nisai**)
- ❖ Sa'id ibn Zayd said, “I testify for nine men who are granted paradise. I will not be sinful if I name the tenth one as well.” Someone inquired, “Who are they?” He told that he was accompanying the Prophet at Mount Hira. The Prophet said, “Be firm, Hira! There is no one upon you other than the Prophet, the truthful or the martyrs.” Then someone asked, “Who were they?” He replied, “The Prophet, Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan, Ali ibn Abi Talib, Talhah ibn Ubaydullah, Zubayr ibn al-Awam, Sa'd ibn

Abi Waqqas and Abd al-Rahman ibn Awf.” Again someone asked, “Who is the tenth?” He replied, “I am.” (**Tirmidhi 3757, Nisai**)

- ❖ Ubayy ibn Ka'b relates a tradition that the Prophet said, “Umar will be the first one with whom Allah will shake hands and greet with salutations. Umar will be the first person whom Allah will hold hand and send to paradise.” (**Ibn Majah 104, Mustadrak**)
- ❖ Anas ibn Malik relates that once Prophet Mohammad asked his Companions, “Who offered the funeral prayer today?” Umar replied, “I have.” Then Prophet Mohammad said, “Who attended a sick person today?” Umar again said, “I have.” The Holy Prophet then asked, “Who gave sadaqah (charity) today?” Umar again replied positive. When the Holy Prophet asked, “Who kept fast today?” Umar’s response again was a yes. On this Prophet Mohammad said twice, “Paradise is mandatory on Umar!” (**Musnad Ahmad ibn Hanbal, Ibn Abi Shaybah**)
- ❖ Abu Hurairah narrates that Prophet Mohammad said, “Umar is the light of the residents of paradise.” (**Abu Nu'aym, Daylami**)
- ❖ Abdullah ibn Umar relates from Umar as saying, “My Lord favoured me on three occasions which are regarding the station of Abraham, veiling of women and the prisoners of Badr.” (**Muslim 6206**)
- ❖ Abdullah ibn Umar relates a tradition that the Prophet said, “Definitely Allah has put the truth upon the tongue and the inward of Umar.” Abdullah ibn Umar says, “Whenever any opinion was shared on a matter among the people and Umar, Quran was always revealed according to the opinion of Umar.” (**Tirmidhi 3682**)
- ❖ It was the time when prohibition of wine was not announced. Umar ibn Khattab prayed, “O Allah! Guide us clearly about wine.” Therefore the following verse was revealed:

يَسْأَلُوكُمْ عَنِ الْخَمْرِ وَالْبَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ (٢:٢١٩) ◀

Meaning: They ask you about alcohol and gambling. Say, “Major sin lies in both of them.” (2:219)

Then Umar was called. The verse was recited in front of him. He again said, “O Allah! Guide us clearly regarding wine.” Then the following verse was revealed:

يَأَيُّهَا النَّذِينَ أَمْنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى (٤:٤٣) ◀

Meaning: O believers! Do not go near prayer in a drunken state. (4:43)

Then again Umar was called. The verse was recited in front of him. He again said, “O Allah! Guide us your ultimate decision regarding wine.” So the verse was revealed:

إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُؤْقَعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْبَيْسِرِ وَيُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُمْتَهِنُونَ (٥:٩١) ◀

Meaning: Satan seeks only to breed enmity and spite amongst you by means of wine and gambling and hinder you from the invocation of Allah and observing prayer. Will you abstain (from these evil-generating temptations)? (5:91)

Umar said, “We abstained.” (**Abu Dawud 3670, Tirmidhi, Nisai, Mustadrak**)

- ❖ Jabir ibn Abdallah relates that Ali ibn Abi Talib came to Umar ibn Khattab who was wearing a shawl. Ali ibn Abi Talib said to him, “May Allah bless you.” Then he added, “There is no one dearer to me than the one in the shawl. Allah reveals His verses considering his opinion.” (**Mustadrak, Ibn Abi Shaybah**)
- ❖ Mujahid ibn Jabr relates, “Whenever Umar gave an opinion, Allah revealed verses according to it.” (**Ibn Abi Shaybah**)

- ❖ Imam Ash-Shabi relates that when following words of Umar ibn Khattab were narrated in front of Ali ibn Abi Talib, “I am inspired that I shall conquer any enemy I confront,” he said, “It is not difficult for us to believe it as peace manifests from his existence. Many instructions in the Quran are revealed according to the opinion of Umar ibn Khattab.” (**Ibn Asakir, al-Suyuti**)
- ❖ Anas ibn Malik relates that Umar ibn Khattab said, “Allah Almighty revealed verses regarding four things conforming with my opinion. One of them is when the verse was revealed:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْطَةٍ مِّنْ طِينٍ ﴾ (٢٣:١٢) ◀

Meaning: And indeed, We originated (the genesis of) man from the extract of (chemical ingredients of) clay. (23:12).

I said, ‘Indeed Allah is the most Beneficent and the best Creator.’ Then correspondingly this verse was revealed:

﴿ فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴾ (٢٣:١٣) ◀

Meaning: Allah, (the most Beneficent) is the Best of creators.” (23:14) (**Ibn Abi Hatim, Ibn Kathir, Qurtubi**)

- ❖ Abdullah ibn Umar relates a tradition that Prophet Mohammad said, “I dreamt that I was drawing water from a well with the help of a bucket. Then Abu Bakr arrived and drew a bucket or two but he faced difficulty. Allah may forgive him. (This symbolizes the difficulties he faced in his caliphate to suppress apostasy, deniers of zakat and false claimers of Prophethood. The two and a half years of his caliphate went by managing such impediments). After that Umar came. Then the bucket turned into a very large one. I have never seen anyone working so hard. (Umar was drawing water so fast and so much that) not only all the people drank to their

hearts' content but also watered their animals and took them to their destination.” (**Bukhari 3682**)

- ❖ Abdullah ibn Umar narrates that the Prophet said, “In a dream I drank so much milk that its freshness started exuding from my nails. I gave rest of the milk to Umar.” The Companions of the Prophet asked, “O Prophet! What do you interpret from it?” He replied, “It depicts (esoteric and exoteric) knowledge.” (**Bukhari 82**)
- ❖ Abu Sa‘id al-Khudri relates that the Prophet said, “I had a dream in which I came across some people who were wearing shirts. Shirts of some people were so small that they were up to their chests only while shirts of others were even shorter. Umar ibn Khattab was wearing such a long shirt that he was dragging it.” It was inquired, “O Prophet! What do you interpret from it?” He replied, “It is his faith.” (**Bukhari 23**)
- ❖ Abu Hurairah relates that the Prophet said, “I dreamt that I was present near a well with a leather bucket on a pulley. I took water from the well as much as Allah wanted. After that Abu Bakr took one bucket or two of water from it but he faced difficulty. Allah may forgive him. Then this bucket was converted into larger one. Umar ibn Khattab held that bucket. I never saw a man with such strength. He drew out so much water that even the camels drank water to their satisfaction. Then people took their camels to the rest area.” (**Muslim 6192**)
- ❖ Abu Hurairah relates that Prophet Mohammad said, “Undoubtedly on the night of *Arafah* (second day of hajj) Allah feels pride over his slaves especially on Umar ibn Khattab.” (**Tabarani, Ibn Abi Asim**)
- ❖ Abdullah ibn Masud relates, “We felt heavenly peace from the words of Umar ibn Khattab.” (**Tabarani, Ibn Abi Shaybah, Abu Nu’aym**)

- ❖ Ammar ibn Yasir relates that the Prophet said, “O Ammar! Angel Gabriel came to me and I asked him the views of inhabitants of heaven about the grandeur of Umar ibn Khattab. Gabriel replied, ‘O Prophet! If I keep narrating you the virtues of Umar ibn Khattab for the time equal to the age of Prophet Noah even then his virtues cannot be explained. Moreover Umar ibn Khattab is one of the virtues of Abu Bakr Siddiq’.” (**Abu Ya’la, Tabarani**)
- ❖ Salim Mawla Abu Hudhayfa relates that people of Najran came to Ali ibn Abi Talib and said, “O Leader of the Believers! You are responsible for your deeds and you have authority to intercede. Umar ibn Khattab had exiled us from our land, grant us permission to return to our land.” Ali ibn Abi Talib replied, “You are evil. Undoubtedly Umar ibn Khattab had done everything right, I shall not revert his decision.” (**Ibn Abi Shaybah**)
- ❖ Abu Safar narrates that Ali ibn Abi Talib was often seen wearing the same shawl. People asked him the reason of wearing it so often. He replied, “Indeed, this shawl was given to me by my beloved, sincere and special friend Umar ibn Khattab. There is no doubt Umar had devoted himself to Allah therefore He blessed him with special righteousness.” Then Ali ibn Abi Talib started weeping. (**Ibn Abi Shaybah**)
- ❖ Aswad relates that Abdullah said, “When there is a discussion about pious people, discuss Umar ibn Khattab first of all.” (**Ibn Abi Shaybah**)
- ❖ Zayd ibn Wahab relates from Abdullah that Umar was undoubtedly a strong fortress for Islam where it was secure. However, when he was martyred Islam became vulnerable. Thereafter it never entered such secure premises again (thereafter umma has never been secure from the onslaught of fitna). (**Ibn Abi Shaybah**)

- ❖ Abu Wa'il relates that Abdullah said, "I have always seen an angel with Umar who rests in between his eyes and shows him the right path." (**Ibn Abi Shaybah**)
- ❖ Qudamah ibn Madh'un says that Umar ibn Khattab and Usman ibn Madh'un were riding at the place called Athaya. Prophet Mohammad was leading the caravan. Ride of Umar pushed the ride of Usman ibn Madh'un. Usman said to Umar, "O averter of fitna! You have hurt me." When they stopped, Umar approached Usman ibn Madh'un and asked, "May Allah forgive you, why did you call me with this name?" He replied, "By God! I am not the one who has given you this name but the Prophet who is leading this army today has blessed you with this name. O Umar! One day you passed by us when we were sitting in the company of the Prophet. While pointing towards you he said, 'This man is the averter of fitna.' He also said, 'Till the time he is alive, he is a sealed door between you and fitna'." (**Tabarani**)
- ❖ It is narrated by Abu Dhar al-Ghfari that once he met Umar. Umar held his hand and shook it. As Umar was a strong man, Abu Dhar al-Ghfari said to him, "O lock on the door that would block fitna (فَلِلْفَتْنَةِ)! Leave my hand." On this Umar inquired, "What is this name?" Abu Dhar al-Ghfari said, "One day I came to the Prophet. He was sitting somewhere and people had gathered around him, I sat behind them. The Prophet said, 'Fitna cannot harm you as long as he (Umar) is present amongst you'." (**Tabarani**)
- ❖ Umayr ibn Rabi'ah relates that Umar ibn Khattab called Ka'b al-Ahbar and asked, "O Ka'b! What does Torah say about us?" He replied, "I find your description in Torah of an iron horn." Umar asked, "What does the iron horn refer to?" He replied, "The leader with the best judgement who does not fear criticism of the critics in the way of Allah."

Umar further asked, "What will happen after him?" He replied, "After him, there will be a Caliph who will be killed by a brutal group." Umar then asked, "What will happen after him?" He said, "There will be a test after him." (**Tabarani**)

- ❖ Ubayy bin Ka'b narrates that Prophet Mohammad once said, "Angel Gabriel has told me that Islam should cry on the death of Umar." (**Tabarani, Abu Nu'aym**)
- ❖ Abu Asim says that the grandeur of Abu Bakr and Umar is so high that they were created with the same clay that Allah used to create the sacred self of Prophet Mohammad.
- ❖ Abu Sufyan relates from Jabir ibn Abdullah that he heard Prophet Mohammad say, "Hypocrite cannot love Abu Bakr and Umar while a believer can never hold animosity against them."
- ❖ Abdullah ibn Hantab relates that he was with Prophet Mohammad meanwhile Umar and Abu Bakr arrived. Upon seeing them, Prophet Mohammad said, "They are my eyes and ears."

BENEFICENCE OF UMAR

Just like the beneficence of Abu Bakr's traits i.e. truthfulness and veracity continues in all mystic orders similarly beneficence of Umar's traits, justice and self-accountability, is continued in all orders.

In the path of *Faqr*, the seekers of Allah gain beneficence of Umar by attaining his strength of justice and self-accountability. These strengths are essential to cross the levels of closeness and gnosis of Allah and progress on the way of *Faqr*. Until any person in general and a seeker of Allah in particular develops the strength of self-accountability, he cannot take even a single step towards Allah. As the greatest veil between Allah and man is the

self. When the seeker of Allah abstains from sins and renounces everything other than Allah with the spiritual attention and sight of Umar, only then he is set on his journey on the path of *Faqr*. Self-accountability is obligatory on the seeker till the last breath so that he does not stray from the path of Allah by the distracting desires of self. The seeker attains the strength of continuous self-accountability from the spiritual sight of Umar.

Umar was specifically chosen by Allah to spread Islam fastly in the world. This is why he spent most of his time in conquering new lands and spreading Islam there. He provided the great service of spreading Islam worldwide, due to which orders of *Faqr* and Sufism could not emerge from him. Just the *Uwaisi* order initiated from him, he passed the trust and succession of this order to Uwais al-Qarani²⁷, the lover of Prophet Mohammad. From him the trust was passed to Abu Musa Raee from whom the order continued. (*Tawarikh Aina-e-Tasawwuf* page 8)

There are two kinds of the *Uwaisi* way. One, in which the follower does not have to hold the throne of guidance and persuasion but is destined to perform some important responsibility related to the religion or umma. For example, Allama Iqbal got the spiritual beneficence from the soul of Jalaluddin Mohammad Rumi through the *Uwaisi* way. Although Allama Iqbal had taken oath of allegiance in the *Qadri* order when he was young but he never mentioned the name of his spiritual guide in his poetry. Rather he considers Rumi his actual spiritual guide.

Second *Uwaisi* way is that whereby a seeker is given the preliminary spiritual guidance at the beginning of his journey towards Allah and then he is sent to the spiritual guide for further guidance. The seeker may or may not know it.

²⁷ According to some traditions, Ali ibn Abi Talib also blessed Uwais al-Qarani with succession of one of his orders.

In fact, the *Uwaisi* order spiritually guides every seeker of Allah until he reaches the living spiritual guide. As mentioned earlier, self-accountability is essential in the path of gnosis of Allah. Every seeker of Allah first learns self-accountability then progresses on this path. Hence, a seeker when starts his journey, first of all he attains the strength of self-accountability directly by the efficacy of spiritual sight of Umar ibn Khattab via *Uwaisi* way. The seeker then abstains from sins and stops himself from cherishing the desires of self. With the benevolence of Umar, when he crosses this level only then he is guided towards the spiritual guide whose beneficence takes him to the Mohammadan Assembly. When the seeker enters the Holy Assembly, his being is purified. By the efficacy of spiritual attention of Abu Bakr Siddiq, the seeker is blessed with the attribute of veracity. By the spiritual attention of Umar ibn Khattab, the seeker adopts the attributes of justice and self-accountability. By the efficacy of spiritual sight of Usman ibn Affan, he becomes modest and obedient and by the spiritual attention of Ali ibn Abi Talib, the seeker is blessed with bravery, Divine knowledge and righteousness.

Uwaisi way is very effective and powerful, in which the seeker of Allah receives beneficence without any physical source. As Uwais al-Qarani crossed all the stages of *Faqr* and gnosis through the spiritual beneficence of Prophet Mohammad without physically being in his company. In order to gain beneficence of this way, the seeker of Allah must have a pure inward filled with the strength of Divine love, otherwise he will not be able to derive the beneficence.

MARTYRDOM OF UMAR

According to the narrations, Umar went to the Prophet's Mosque for dawn salat on 26th *Dhul al-Hijjah* 23 AH. He had just started the prayer that an infidel Abu Lu'l'a Firuz attacked him with a

venomous dagger. He got three deep wounds in his abdomen due to which he passed out. Abd al-Rahman ibn Awf then led the prayer. When Umar gained consciousness, he said, "Thanks to Allah I am being martyred by the attack of an infidel." On 1st Muharram, 24 AH, Umar passed away.

When it was confirmed to Umar that he will not survive, he said in his will, "When I pass away, seek permission from Aisha bint Abi Bakr to bury me in the tomb of Prophet Mohammad. If she allows, bury me next to Prophet Mohammad and if she does not permit then bury me in Jannat al-Baqi." When Aisha bint Abi Bakr was reached out for permission, she said, "I had saved that spot for myself but I give it to Umar." Therefore, with the permission of Aisha, Umar was buried in the tomb of Prophet Mohammad. Umar is rested in the Prophet's Mosque next to his sacred grave.

THE THIRD CALIPH

USMAN IBN AFFAN

Usman ibn Affan *razi Allah Anhu* is the third righteous Caliph. He was born in Makkah. His genealogy meets Prophet Mohammad in the fifth generation. It is as follows:

Usman son of Affan son of Abu al-As son of Umayyah son of Abd Shams son of Abd Manaf.

The title of Usman is *Ghani* (rich and generous) as he was an affluent man who after accepting Islam, generously donated his wealth for the cause of Allah and His Prophet. Another title of Usman is *Du an-Nurayn* (the possessor of two lights) as he married two daughters of the Holy Prophet, Ruqayyah bint Mohammad and Umm Kulthum bint Mohammad. He married Umm Kulthum after the death of Ruqayyah. Since no one else ever had the honour of marrying two daughters of a Prophet thus this title became famous.

ACCEPTANCE OF ISLAM

Usman embraced Islam at very early stage of spread of Islam when Prophet Mohammad had not yet taken refuge in the house of al-Arqam. At the time of embracing Islam Usman was above thirty years old. Abu Bakr gave him the invitation to embrace Islam, which he accepted happily. In this regard the following dialogue occurred between the two:

Abu Bakr: Usman! You are a prudent and sagacious man and have the ability to differentiate between the right and wrong. Alas! Don't you see how your people are inclined towards idolatry! Are these idols not blind and deaf which can neither harm nor benefit anyone?

Usman: You are right. This is the truth.

Abu Bakr: Allah has sent Mohammad ibn Abdullah with His righteous message. He is the Messenger of Allah for all mankind. Would you like to go to him and listen to his invitation and message?

Usman: Sure.

Coincidentally, Prophet of Allah happened to pass by and said, “Usman! Accept the invitation to the paradise. I am sent as a Messenger of Allah towards you and all the creation.”

Usman says, “I could not contain myself after hearing these words and converted to Islam right away. I affirmed Oneness of Allah and Prophethood of Mohammad. A few days later, I got married to Ruqayyah bint Mohammad. People congratulated me saying ‘If someone wants to see the best couple then he must see Usman and Ruqayyah.’”

As a punishment of embracing Islam, Usman’s uncle Hakim ibn Abi al-As imprisoned him. He made him suffer through many hardships, tied him with ropes, assaulted him and said, “You are humiliating your forefathers for a new religion. Until and unless you revert to your previous religion, I will not release you.”

Usman said, “I swear to Allah! I will not revert to my previous religion.”

On seeing Usman’s determination, his uncle had no choice but to release him.

DU AN-NURAYN

(THE POSSESSOR OF TWO LIGHTS)

A number of Hadiths are narrated regarding Usman’s honour of marrying two daughters of the Holy Prophet due to which he was titled as *Du an-Nurayn*. Some of them are as follows:

- ❖ Abdullah ibn Abbas relates that the Holy Prophet said, “Certainly, Allah ordered me to wed my daughter to Usman ibn Affan.” (**Musnad Ahmad ibn Hanbal, Tabarani**)
- ❖ Abu Hurairah relates that Prophet Mohammad met Usman at the entrance of Prophet’s Mosque and said, “Gabriel told me that Allah has wedded Umm Kulthum to you for the same *mehr* as Ruqayyah’s, provided that you treat her well as you treated Ruqayyah.” (**Ibn Majah 110**)
- ❖ Asma narrates that when the Prophet’s second daughter (Umm Kulthum) who was married to Usman also died, the Prophet said, “Arrange the marriage of Usman. If I had a third daughter I would have married her to Usman as well. I had wedded my two daughters to Usman on Divine command.” (**Tabarani**)
- ❖ Abdullah ibn Umar ibn Abaan al-Jafi says, “My uncle Husayn al-Jafi asked me, ‘O son! Do you know why Usman is titled *Du an-Nurayn*? ’ I replied, ‘No! ’ He said, ‘It is because, since the creation of Adam till the doomsday, Allah has and never will command to marry two daughters of any Prophet to one person, except Usman ibn Affan. That is why he is called ‘*Du an-Nurayn*’. ’” (**Bayhaqi**)
- ❖ Ubaidullah ibn Adi ibn al-Khiyar has narrated a long tradition in which Usman ibn Affan said, “Indeed Allah has sent the Prophet with truth. I was among the foremost who accepted the invitation of Allah and His Prophet. I established faith in what was sent to the Prophet, I have the honour of two migrations and became the son-in-law of the Prophet. I pledged allegiance to the Prophet. I swear neither I disobeyed the Prophet nor deceived him till the time he died.” (**Musnad Ahmad ibn Hanbal 480, Bukhari 3696**)

SAHIB AL-HIJRATAIN (MAN OF TWO MIGRATIONS)

Usman is also titled as *Sahib al-Hijratain* (one who did two migrations). His first migration was towards the Ethiopian Empire (formerly known as Abyssinia) along with his wife, Ruqayyah bint Mohammad, and the second migration was towards Madina. A Hadith regarding the migrations of Usman is as follows:

- ❖ Anas ibn Malik narrates that Usman ibn Affan set out towards the Ethiopian Empire for migration along with his wife Ruqayyah. For a long time the Prophet got no news about them. Therefore, he went out of the city every day to inquire about their safety. Finally, one day a woman brought the good news of their well-being. Upon this the Prophet said, “Verily! Usman is the first person after Lut who has migrated along with his wife in the way of Allah.” (**Tabarani 141**)

Usman is the only to have such honour.

MODESTY

The greatest virtue of Usman is his modesty. Even the angels regarded him for this virtue.

Sultan Bahoo says that a seeker of Allah should be modest like Usman. He was such a perfection of modesty that he never undressed even in privacy. There are several Hadiths about the modesty of Usman. Some of them are as follows:

- ❖ Abu Musa al-Ash’ari narrates, “The Prophet was sitting at a wet place, one or both of his knees were uncovered (because his legs were immersed in water). When Usman came, the Prophet covered them.” (**Bukhari**)
- ❖ Mohammad ibn Abi Harmala relates from Abu Salama ibn Abd al-Rahman that Aisha bint Abi Bakr said, “The Prophet

was resting in my house and both of his calves were partially visible. Abu Bakr sought permission to enter the room which the Prophet granted while lying in the same posture and continued talking. Then Umar sought his permission which the Prophet granted while lying in the same posture and kept talking. Then Usman sought permission upon which the Prophet sat up and adjusted his clothes. (The narrator Mohammad relates that this did not happen just once). Usman came, conversed for some time and then left. When he left I (Aisha bint Abi Bakr) asked, ‘O Prophet of Allah! When Abu Bakr came you did not adjust your clothes, nor upon Umar’s arrival but when Usman came you sat up and adjusted your dress.’ He replied, ‘Why should I not regard the person whom even the angels regard?’” (**Muslim 6209**)

- ❖ Aisha and Usman narrate that Abu Bakr sought permission to meet the Prophet while he was lying on bed with the shawl of Aisha over him. The Prophet gave him permission to come inside and talked to him while staying in the same position. When he left, Umar sought permission to meet the Prophet which he granted and met Umar while lying in the same posture. He also discussed his matter and then left. Usman relates that then he sought permission to come inside. Prophet Mohammad sat up and adjusted his clothes then Usman presented his matter. When he left Aisha asked, “O Prophet of Allah! What is the reason that when Abu Bakr and Umar came you did not adjust yourself but you did for Usman?” On this the Prophet replied, “Usman is a very modest man. I doubted that had I stayed in the same posture, he would not have been able to present his matter.” (**Muslim, Musnad Ahmad ibn Hanbal**)
- ❖ Hafsa bint Umar narrates, “Once the Prophet came to me and sat down in a manner that his clothes were till his knees. Meanwhile Abu Bakr Siddiq came and sought permission which the Prophet granted while he kept sitting in the same

manner. Then Umar came and sought permission from the Prophet which he granted still sitting in the same manner. Then other Companions came, to whom also he granted permission. Then Ali ibn Abi Talib came and sought permission which also he granted and did not adjust himself. Then came Usman. The Prophet first covered his legs and then granted the permission. The Companions kept talking to the Prophet for some time and then left. I asked, ‘O Prophet of Allah! Abu Bakr, Umar, Ali and other Companions came but you kept sitting in the same way, however when Usman came you covered yourself.’ He said, ‘Should I not honour the modesty of the man whom even the angels honour’.”

(Musnad Ahmad ibn Hanbal, Tabarani)

- ❖ Anas ibn Malik narrates that the Prophet said, “Usman ibn Affan is the modest of all.” (**Tirmidhi 3790**)
- ❖ Badr ibn Khalid narrates, “On the day Usman’s house was besieged, Zayd ibn Thabit stood near us and said, ‘Are you not shy of the man from whom even the angels are?’ We inquired, ‘Who is he?’ He said that he had heard the Prophet saying, ‘One of the angels was with me. Meanwhile Usman passed by. The angel said that this person is a martyr, his people will assassinate him and we the angels are also shy of him’.” Badr (the narrator) says, that afterwards they saved Usman from a group (of kharijites²⁸). (**Tabarani**)

USMAN'S HAND - THE HAND OF THE PROPHET

One of the greatest honours of Usman is that the Holy Prophet called his hand as ‘the hand of Usman’. At the time of Treaty of

²⁸ Derived from Arabic term *Khawarij* (خوارج) literally meaning ‘to go out, leave or set apart’. This was the first sect that separated itself from the Muslims on the issue of caliphate. Anyone who does not love the People of Cloak is considered a kharijite i.e. ‘out of Islam’.

Hudaybiyyah when Usman went to Makkah for negotiations with the Quraish, rumour of his martyrdom was spread. On that occasion, Prophet Mohammad took pledge from all the Companions which is renowned as ‘Pledge of the Tree’. Since Usman was not present on the occasion, the Holy Prophet placed his one hand on the other and said, “This is the hand of Usman and I pledge on his behalf.” No one else is ever blessed with such honour. This incident can be verified by the following Hadith:

- ❖ Anas ibn Malik relates that at the time of Pledge of the Tree, Usman had gone to Makkah as the ambassador of the Prophet. When Companions were pledging allegiance at the hand of the Prophet, he said, “Usman is performing the duties of Allah and His Prophet.” After that the Prophet placed one of his hands over the other as Usman’s hand for swearing allegiance on his behalf. Hence Usman’s hand was (many times) better for people than their own hands. (**Tirmidhi 3702**)

DID NOT CIRCUMAMBULATE KAABA WITHOUT THE PROPHET

Another distinction of Usman is that when he was sent to Makkah as an ambassador of the Prophet to negotiate with Quraish, they offered him the opportunity to perform circumambulation of Kaaba which he declined by saying, “I will not perform circumambulation until my beloved, Prophet Mohammad, is able to do it.”

Ah! What a priceless action of the lover of the Prophet. The people were considering him fortunate for having the opportunity to go to Makkah as an ambassador and be able to perform circumambulation of Kaaba. When the Prophet heard how people felt, he said, “Usman will not perform circumambulation without

me.” This is the matter between the lover and the beloved and a Divine sign for the seeker of Allah.

GENEROSITY OF USMAN

The title of Usman is *Ghani*, which means rich and generous. He was a wealthy man but he spent all his wealth in the way of Allah and His Prophet. Whenever Muslims or Islam faced tough time and needed financial help, Usman stepped forward and donated generously in the name of Allah.

- ❖ At the occasion of the Expedition of Tabuk, the Prophet urged his Companions to spend their wealth for this cause. Abu Bakr Siddiq brought everything that was present in his house while Umar ibn Khattab brought half of what he owned. At that time Usman said, “I present a hundred laden camels.” When the Prophet persuaded more, Usman again got up and said, “I present another two hundred camels.” The Prophet again persuaded upon which Usman said, “I give an additional three hundred camels.” The Prophet urged yet again for spending wealth for jihad in the way of Allah and for the fourth time Usman said, “I present another two hundred camels and a thousand gold coins.” On hearing this, the Prophet came down from his pedestal and was so pleased with Usman’s unparalleled generosity that while rolling the coins in his hand, he said:

ما ضر عثمان ما عيَّلَ بعْدَ هَذَا الْيَوْمِ (ترني ٣٨٠) ◀

Meaning: “From today onwards, no action of Usman can harm him.” (*Tirmidhi 3701*)

He then added, “O Usman! Allah has forgiven all your sins. The ones which you have already committed and the ones that you will commit.”

- ❖ Once severe drought hit Madina that worried everyone. Meanwhile, Usman received a thousand grain laden camels. All the traders of Madina offered him much higher rates than the produce's value and tried to buy it but Usman refused to sell and said, "I am receiving even greater profit than this. I ask you all to be my witness that I donate all this produce to the 'Fakirs of Madina' in the name of Allah."

Abdullah ibn Abbas says that the same night he saw the Prophet in dream. The Prophet was riding a white Turkish horse. He had donned a dress of light and was in a hurry to go somewhere. Abdullah asked, "O Prophet! May my parents be sacrificed upon you, I had an intense desire to behold you." The Prophet said, "I am in a hurry right now because Usman has given a charity of thousand camels which Allah has accepted and as a reward he is being married to a houri of paradise and I have to attend the marriage."

- ❖ Usman was the family member of the Holy Prophet as he was his son-in-law. Being an extremely modest man, after the death of Prophet Mohammad he carried out the responsibility of taking the honourable wives of the Prophet to hajj. He not only took them to hajj but also bore all their travel expenses. This is yet another special honour that only he was blessed with.
- ❖ When Prophet Mohammad migrated to Madina, he and his Companions faced an extreme challenge of obtaining sweet water. At that time, there was only one well of sweet water in Madina named Bi'r Roomah that was owned by a Jew who sold water at a high price of his own choice. Prophet Mohammad said, "Whoever would buy that well and donate it in the way of Allah, will be awarded paradise." Usman bought the well and donated it.

INSIGHT OF USMAN

Anas ibn Malik narrates an incident describing the insight of Usman that one day he went to see him and on his way he gazed at the beauty of a woman. When he reached Usman he said, “Some of you have come to me in such a state that your eyes have clear signs of adultery.” Anas ibn Malik says that he asked Usman, “Is the revelation still continued even after Prophet Mohammad.” He said, “No! But insight, intuition and wisdom still exist.”

GRANDEUR OF USMAN IN THE COURT OF HOLY PROPHET

- ❖ Jabir ibn Abdullah narrates that a dead body was brought to the Prophet for offering funeral prayer but the Prophet refused. Someone asked, “O Prophet! We have never seen you refusing any funeral prayer.” The Prophet replied, “This dead person had grudge for Usman. Hence Allah has deprived him of His mercy.” (**Tirmidhi 3709, Ibn Abi Asim**)
- ❖ Abdullah ibn Umar narrates, “The Prophet stood up on the day of Badr and said, ‘Indeed Usman is performing the duties of Allah and His Prophet²⁹ and I take oath of allegiance on his behalf.’ The Prophet also fixed the share of Usman from the war wealth. The Prophet did not do so for anyone else who was absent that day.” (**Abu Dawud 2726, Al-Tahawi**)
- ❖ Aisha bint Abi Bakr says, “The Prophet asked me, ‘Call somebody from my Companions.’ I asked, ‘O Prophet of Allah! Should I call Abu Bakr Siddiq?’ He said no. Then I asked, ‘Should I call Umar ibn Khattab?’ He said no. I then asked, ‘Should I call your cousin Ali ibn Abi Talib?’ He

²⁹ Usman could not participate in the battle because his wife Ruqayyah, the daughter of Prophet Mohammad was ill and he was looking after her.

again said no. I then asked, ‘Should I call Usman?’ He said yes. When he came, the Prophet said, ‘(O Aisha!) Give us privacy.’ Then he started whispering to him and Usman’s expressions changed. Then came the day when Usman’s house was besieged and he was also constrained. We said, ‘O Caliph! Will you not fight?’ Usman said, ‘No, verily the Prophet had advised me (about this day) and I will follow the advice firmly’.” (**Musnad Ahmad ibn Hanbal, Abu Ya’la**)

- ❖ Jabir ibn Abdullah narrates, “Once we along with the Prophet were present in a house with emigrants. Abu Bakr Siddiq, Umar, Usman, Ali, Talhah, Zubayr ibn al-Awam, Abd al-Rahman ibn Awf and Sa`d ibn Abi Waqqas were also present. The Prophet said, ‘Each one of you should stand with his friend.’ The Prophet himself stood beside Usman. He embraced him and said, ‘O Usman! You are my friend in this world as well as in the hereafter’.” (**Mustadrak, Abu Ya’la**)
- ❖ Abu Hurairah narrates that he went to Ruqayyah, daughter of the Prophet. With a comb in her hand she said, “The Holy Prophet has just departed. I was combing my hair. He asked, ‘What is your opinion about Usman ibn Affan?’ I replied, ‘He is an excellent man.’ The Prophet advised, ‘Keep respecting him, verily he is similar to me more than any other Companion regarding his conduct’.” (**Tabarani 97**)
- ❖ Abu Musa al-Ash’ari says, “I was in an orchard with Prophet Mohammad when someone sought permission to enter. The Prophet asked to open the door and give him glad tidings of paradise. Hence I did the same and opened the door. He was Abu Bakr Siddiq and after listening the glad tidings he praised Allah. Afterwards another person sought permission. The Prophet again said to give him glad tidings of paradise and open the door. When I opened the door, he was Umar ibn Khattab. I conveyed to him the Prophet’s message, he also praised Allah. Then a third person sought permission to

enter. The Prophet said, ‘Open the door and give him glad tidings of paradise along with the trials and hardships which he will have to face (in world).’ He was Usman ibn Affan. When I told him the Prophet’s words, he praised Allah and said, ‘Only Allah is the Helper’.” (**Bukhari 3693**)

- ❖ Talhah narrates that the Holy Prophet said, “Every Prophet has a friend and my friend in paradise is Usman.” (**Tirmidhi 3698**)
- ❖ Sahl ibn Sa’d narrates that once a man asked the Prophet of Allah, “Will there be sky lightning in paradise?” The Prophet said, “Yes! I swear to the Lord Who is the possessor of my life! Indeed, the paradise in which Usman will enter will be illuminated (with the light of his face).” (**Mustadrak**)
- ❖ Abdullah ibn Umar narrates, “I was with the Holy Prophet while a man came to him and shook hands. The Prophet did not withdraw his hand till the man himself released his hand. Then the man said, ‘O Prophet of Allah! Usman has come.’ The Prophet said, ‘He is amongst those who are destined to be in the heaven’.” (**Tabarani**)
- ❖ Abdullah ibn Sehr says, “Verily a man came to Sa'id bin Zayd and said to him, ‘I have grudge against Usman to the extent that I never had such a grudge against any other person.’ Upon this Sa'id bin Zayd said, ‘Indeed you have said evil words. You foster grudge towards such a person who is one of those promised heaven’.” (**Musnad Ahmad ibn Hanbal**)
- ❖ Abu Salama ibn Abd al-Rahman narrated that Usman looked from the roof of his house when the rebels had besieged him and said, “By Allah, I adjure the person who heard the Messenger of Allah on the day when the mountain (Uhad) shook and he said, ‘O mountain! Be still, for there is no one upon you but the Prophet, the truthful and two martyrs’ and I was with him.” People affirmed this incident. Then he said,

"I adjure the person who witnessed Pledge of the Tree when Prophet Mohammad said (about both of his hands), 'This is the Hand of Allah and this is the hand of Usman'." Every one affirmed that saying of the Prophet as well. Then Usman said, "I adjure the person who heard the Messenger of Allah saying on the occasion of Expedition of Tabuk, 'Who will spend his wealth in the way of Allah that will be accepted?' On hearing this I equipped half of the army with my own wealth." Everyone affirmed this. Then Usman said, "I adjure the man who heard Prophet Mohammad saying, 'Who will extend the mosque in return for a house in paradise?' So I bought the land to extend the Prophet's Mosque." Everyone affirmed that as well. Afterwards Usman asked people, "I adjure people who witnessed that I bought Bi'r Roomah and allowed wayfarers to use it." Everyone gave affirmation of this as well. (**Nisai 3639**)

- ❖ Hasan ibn Ali narrates, "I dreamt that Prophet Mohammad was on the Divine Throne and I saw Abu Bakr had held him like a child is in mother's womb, Umar was holding Abu Bakr in the same way and Usman had held Umar like that as well. Then I saw that blood is pouring from the sky." When Hasan was telling his dream, some fellows of Ali were sitting there who asked, "O Hasan! In what state did you see Ali?" He replied, "In my opinion no one had held the Holy Prophet better than Ali, but it was merely a dream." Thus Abu Masud said, "Dream of Hasan is true, however we have witnessed the grandeur of Usman as once we were in a battle along with the Holy Prophet and the Companions got extremely hungry to an extent that signs of grief could be seen on their faces while the hypocrites looked happy. When the Prophet saw this he said to the Companions, 'By God! He will grant you sustenance before the sunset.' When Usman heard that the Holy Prophet had promised that soon Allah shall grant sustenance, he bought fourteen camels with

food laden on them and sent nine of them to the Prophet. When the Prophet saw the laden camels he inquired about them. The Companions replied, ‘This is a gift from Usman to you.’ This brought joy on the faces of the Muslims while the faces of hypocrites were grieved. The Holy Prophet raised his hands so high that his armpits were visible and he prayed for Usman in such words that I have not heard for someone else before or after that. He said, ‘O Allah! Grant this to Usman, grant that to Usman’.” (**Tabarani**)

- ❖ Abdullah ibn Umar narrates, “The Prophet told about fitna and said regarding Usman ibn Affan, ‘He will be killed wrongly’.” (**Tirmidhi 3708**)
- ❖ Abu Sa’id, the servant of Usman ibn Affan narrates that (on the day of his martyrdom) Usman freed twenty slaves. He asked for trousers and donned them. Usman had neither worn such trousers in the era of ignorance nor after conversion to Islam. Then Usman said, “Last night I saw the Prophet in dream, Abu Bakr and Umar were with him. The Prophet said, ‘(O Usman!) Have patience, undoubtedly you will break your fast with us tomorrow’.” Then Usman asked to bring Quran to him and he started reciting it, meanwhile he was martyred while the Quran was still in front of him. (**Musnad Ahmad ibn Hanbal**)
- ❖ Ka'b ibn Ajra al-Salmi al-Ansari relates that once Prophet Mohammad while talking about fitna said that it was near and it would be immense. The narrator says, “Afterwards a person passed by who had covered his head and face with a shawl. (Upon seeing the man) the Prophet said, ‘On the day (of fitna) this man will be on righteousness.’ Then I hastened and went to the man, held him by his wrist and asked the Prophet ‘Is this the man O Prophet (about whom you said that he will be on righteousness on the day of fitna)?’ He said: Yes! That man was Usman ibn Affan.” (**Musnad Ahmad ibn Hanbal**)

- ❖ Abdullah ibn Umar says, “On the morning (of Usman’s assassination) he told us, ‘Indeed last night I had a dream in which I saw the Prophet who said to me: O Usman! Break your fast with us today.’ Thus Usman fasted in the morning and was martyred while he was still fasting.”
- ❖ Abdullah ibn Abbas relates that one day he was sitting with the Prophet when Usman ibn Affan came. When he got near, the Prophet said, “O Usman! You will be martyred in a state that you will be reciting sura *al-Baqarah* and your blood will splatter on the verse:

◀ فَسَيَكْفِيْهُمُ اللَّهُ وَهُوَ السَّمِينُ الْعَلِيمُ (٢:١٣٤)

Meaning: So Allah is sufficient to guard you against evil and He is All-Hearing and All-knowing. (2:137)

On the day of judgement, you will be raised as a ruler over all the downtrodden. East and west will be envious of your rank and you will intercede for as many people as equal to the number of people in the tribe Rabi’ah and Mudhar altogether.” (**Mustadrak**)

- ❖ Qays ibn Sa’d ibn Ubada relates that he heard Ali say on the day of Battle of Jamel, “O Allah! I entreat to be relieved in Your court from the blame of Usman’s assassination. Indeed, I was very furious on the rebels when they martyred him. I refused to take oath of allegiance from the people when they came to me and I said: By God! I feel ashamed before Allah that I take oath from the people who killed the man about whom the Prophet had said, ‘Be aware! I honour (the modesty of) the man who is regarded by the angels as well.’ Therefore I also felt mortified before Allah that how could I take oath of allegiance from people when the dead body of Usman was still not buried. Thus people left and came back after Usman’s burial and asked me to take pledge of allegiance from them. I said: O Allah! I fear from what I am going to do. However

I had to do this but when they called me with the title *Amir al-Mu'minin*, I was anguished. I prayed: O Allah grant me the power to accept the responsibility of taking revenge of the assassination of Usman and grant me the ability to perform this duty in a way that You are pleased with me.”

(Mustadrak)

- ❖ Umar ibn Khattab relates that Prophet Mohammad said, “On the day of martyrdom of Usman, angels will send salutations to him from the sky.” (**Tabarani**)
- ❖ Abdullah ibn Umar narrates that Usman could not join the Battle of Badr because his wife Ruqayyah bint Mohammad was terminally ill. The Holy Prophet said, “O Usman! Indeed you have reward and share in the spoils of war equal to those who participated in the Battle of Badr.” (**Bukhari**)
- ❖ Aisha bint Abi Bakr narrates that the Holy Prophet said, “O Usman! Undoubtedly Allah will bless you with the cloak (of caliphate). Thus if people try to remove it, you must not do so.” (**Tirmidhi, Ibn Majah**)
- ❖ Abu Ashas Sanaani narrates that some scholars were delivering sermons in Syria. Some of them were the Companions. The last who delivered sermon was Murrah ibn Ka'b. He said, “Had I not heard a Hadith from the Prophet himself I would not have stood up. The Prophet was talking about impending fitna. Meanwhile a person passed by who had covered his face with a cloth. The Prophet pointed towards him and said, ‘On that day (of fitna) this person will be on righteousness.’ I looked towards him and realized that he was Usman. I then asked the Prophet, ‘Is he the one?’ He said, ‘Yes, he is’.” (**Tirmidhi 3704**)
- ❖ Abd al-Rahman ibn Samra relates, “Usman presented one thousand dinars to the Holy Prophet. This was when we were preparing for the Expedition of Tabuk. He put the amount in

the lap of the Prophet. I witnessed Holy Prophet rolling the coins in his lap and saying, ‘Usman! From today onwards none of your actions can harm you.’ The Prophet repeated his statement twice.” (**Tirmidhi, Mustadrak**)

- ❖ Qays ibn Abi Hazim relates that Abu Sahlah told him that Usman said on the day when his house was besieged, “Indeed, Prophet Mohammad had willed me something important. Thus I am content on it.” Qays says that Usman used to await that day. (**Musnad Ahmad ibn Hanbal**)
- ❖ Abu Hasanah relates, “I went to Abu Hurairah when Usman was besieged in his house. I sought permission to have a discussion with him. Abu Hurairah said, ‘I have heard the Holy Prophet talk about impending fitna and disputes. We asked: O Prophet of Allah! What is your ordain for us (for that day)? He replied: It will be mandatory on you to obey your leader and his fellows. He said this pointing towards Usman’.”
- ❖ Bashir al-Aslami says that when migrating Companions came from Makkah to Madina, they faced serious shortage of water. There was a spring with a man from Ghifar tribe which was called Roomah. He would sell a small leather bag of water from the spring at a high price. The Prophet said to him, “Sell to me this spring for a spring in the paradise.” The man replied, “O Prophet of Allah! There is no source of income for me and my family except this spring therefore I cannot do this.” This news reached Usman who purchased the spring from that man for thirty-five thousand dinars. He then came to the Prophet and asked, “O Prophet of Allah! If I purchase this spring and dedicate it, will you give me also a spring in the paradise in reward of this as you said to that man?” The Prophet said yes. On this Usman said, “O Prophet of Allah! I have purchased that spring and dedicated it for the Muslims.” (**Tabarani**)

- ❖ Abdullah ibn Umar narrates that the Holy Prophet said, “Every Prophet has a friend from his umma and verily Usman is my friend.” (**Abu Nu’aym, Daylami**)
- ❖ Abdullah ibn Umar relates from the Holy Prophet, “Usman’s attributes are similar to those of our forefather Prophet Abraham.” (**Daylami**)

INCLUDED IN THE LIST OF COMPANIONS WITH GLAD TIDINGS OF PARADISE

Usman is included in the list of ten Companions about whom the Holy Prophet gave the glad tidings of paradise.

CALIPHATE OF USMAN

1st Muharram 24 AH till 18th Dhul al-Hijjah 35 AH
(3rd November 644 AD – 17th June 656 AD)

On 1st *Muharram* 24 AH, after the martyrdom of Umar and his funeral and burial, Usman ibn Affan took the oath of caliphate.

According to the Gregorian calendar he was sixty-eight years old and per Islamic calendar he was seventy years old at the time of acceding to the throne of caliphate.

When Umar ibn Khattab had a life-threatening attack, he made a will to choose one from Usman ibn Affan, Ali ibn Abi Talib, Talhah ibn Ubaydullah, Zubayr ibn al-Awam, Abd al-Rahman ibn Awf and Sa’d ibn Abi Waqqas as the next Caliph of Muslims. He added that to select the Caliph, these prestigious Companions should gather in a separate room and choose one of them, this must be done no later than three days. Talhah was not present on the occasion. Thus the rest of five Companions called a meeting. Abd al-Rahman withdrew his name from the candidates of caliphate so the rest gave him the authority to

choose the Caliph. Abd al-Rahman gave his decision in the favour of Usman ibn Affan before the end of third day per the order of Umar ibn Khattab. The efforts he made to come to the decision are not discussed to avoid prolongation. In short, everyone including Ali ibn Abi Talib accepted his decision and pledged allegiance on the hand of Usman.

Abd al-Rahman selected Usman ibn Affan instead of Ali ibn Abi Talib because every judicious man who met him in privacy, suggested the name of Usman for caliphate as in their opinion he was more deserving. According to a narration, Abd al-Rahman met Ali after getting suggestions of a couple of people and developing his own opinion. He told him that he had consulted people to gather their opinion about selecting the Caliph, most of the people were in the favour of Usman. He added that following the Sunna of Allah, His Prophet and both the (previous) Caliphs he was going to pledge allegiance on the hand of Usman. Thus, Abd al-Rahman was the first one to pledge allegiance to Usman. All the Companions including the emigrants and the *Ansar* followed him.

Abu Wa'il asked Abd al-Rahman ibn Awf that why did he pledge allegiance to Usman instead of Ali? He replied, "It is actually not my decision. At first I offered caliphate to Ali but he declined it saying that he was not capable of it. Then I offered it to Usman who accepted the caliphate so I pledged allegiance on his hand." (*Tareekh al-Khulafa* p. 24 with reference to *Musnad Ahmad ibn Hanbal*)

The fact is that after the martyrdom of Umar ibn Khattab, a large number of Muslims wanted Usman ibn Affan to be the next Caliph because he was mellow, kind towards his relatives and friends and also donated generously for the welfare of people. When people had pledged allegiance to Usman, he decided to deliver a speech but lost words. Thus after praising Allah, he just said, "In the beginning the journey seems difficult. If I remain

alive I will deliver a quality speech. Also I am not an orator. I hope Allah will grant me the knowledge.”

Afterwards, when Usman delivered the second sermon he said, “All of you are headed towards your remaining life. If possible, try to come towards righteousness before death. Consider that the future is almost near, it may arrive any morning or evening. Remember! The world is a deceit, you must not be entrapped in it. Learn from the people of past.”

BEGINNING OF REVOLTS

Right after assuming the duties of caliphate, Usman had to face unfavourable situations. The revolts started at several places to bring down the Islamic rule. Rebellion initiated in Iran as well. Yazdegerd often instigated the rebels as he wanted to reinstate the ancient Sasanian Empire. Miscreants were causing commotions all over in Khorasan, Tabaristan, Fars, Kerman, Armenia and Azerbaijan. The deputies of Usman crushed these revolts and conquered the mountainous areas of Iran which were not conquered by the Muslims till then.

THE VICTORIES

The victories of Muslims continued in the reign of Usman and the Islamic Empire expanded further. Because of the conquest of Kabul and Makran, the Islamic state extended to the borders of China and India. In the east, the conquest of North Africa stretched the Islamic state to the Atlantic Ocean.

The states of Turks were between the old Iranian and Chinese kingdoms. When Muslims conquered the province of Khorasan in Iran, the Islamic state enjoined the Turkish border. Now Turks had fear of Muslim invasion, therefore, they joined Iranians in the Khorasan’s upheavals to confront Muslims. Muslim General, Ahnaf ibn Qais who was appointed to crush rebellion in

Khorasan, was successful in defeating the Turks. He conquered the states of Taleqan, Jowzjan and Faryab which were located in Tokharistan. This joined the Islamic state to the borders of China. In addition to this, conquest of all the important areas of Sistan and Zabulistan like Zaranj, Kabul and Ghazni extended the Islamic state to the borders of Indian subcontinent. Similarly, the ruler of Syria, Ameer Muawiya advanced towards Anatolia and conquered Amuria. Ameer Muawiya had to take this step because the borders of Syria joined the Byzantine Empire and the Romans used to attack every so often.

ESTABLISHMENT OF NAVY

Ameer Muawiya felt the need to establish the navy to stop the Roman invaders. The enemy had the warships with the help of which they easily attacked the coastal areas. This is why, Ameer Muawiya with the permission of Caliph Usman established the marine base which could compete the warships of the Romans. In 31 AH, when the marine forces of Constantinople (now Istanbul), attacked the Syrian coast, the Syrian and Egyptian naval forces surrounded them and destructed them terribly. Eventually they had to run for their lives. After the establishment of the Muslim naval forces, Cyprus was also conquered.

COMMANDS TO HIGH OFFICIALS

After adorning the throne of caliphate, first of all Usman issued commands to the high officials which were:

1. Do not do injustice to anyone.
2. The officials must perform their duty honestly.
3. The rights of non-Muslim citizens must be protected.
4. Do not back off from any treaty made with the enemies.

5. The officials are like the guardians. They are not the masters of the public therefore they must be polite and affectionate towards them.

PUBLIC WELFARE

Several steps were taken for public welfare during the caliphate of Usman. Many government buildings, travel lodges and bridges were constructed and wells were dug. He also constructed a dam to protect Madina from the flood.

EXTENSION OF THE PROPHET'S MOSQUE

Usman ibn Affan reconstructed the Prophet's Mosque with modern and sturdy material and extended it. Previously, the mosque was 140 feet long and 120 feet wide. He added 20 feet in its length and 30 feet in width. He made arrangements to improve the religious schooling and values of the Muslims. He also allocated stipend for the muezzins.

COMMANDS TO THE MILITARY OFFICIALS

Usman instructed all the officials that they were the guardians of the public and not better than them in any way. Additionally, he instructed the military commanders that they were only the protectors of the Muslims and their possessions. He said, "I am not unaware of the principles that Umar had set for you, rather they were implemented with our consultation. In future I do not want any complaint that you tried to break or alter those rules. If you indulge in anything like this, Allah will also alter your grandeur and replace you. Ponder how deserving are you of your rights that Allah has mandated on me."

He instructed the tax collectors as follows:

1. Collect only what is rightful and pay the rightful as well.

2. Be very careful in keeping the trust.
3. Fulfil the promises.
4. Do not be cruel to the orphans. Whoever is cruel to them, is the enemy of Allah.

He also guided the public in these words, “The honour you are blessed with today is by virtue of obeying the Holy Prophet. You must not be oblivious towards this responsibility.” He commanded the chiefs of army on borders to follow every rule set by Umar.

INCREASE IN THE STIPEND

Usman is the first ever Caliph to increase the stipend of Muslims. In the month of Ramadan, members of every family were counted and even every newborn was allotted one dirham per day. The housewives were allotted two dirhams. Meal was sent to the mosques in Ramadan which was served to the worshipers, travellers, caretakers of the mosques and the needy. This food was in addition to the amount that was given to the needy.

ADMINISTRATIVE WORK

Usman used to seek advice from the great Companions and important officials in all the government matters. Although the consultation committee (*Majlis-e-Shura*) no longer existed as was in the era of Umar. The division of provinces was the same except Syria which previously was divided into multiple provinces but in the reign of Usman it was declared as one province and Ameer Muawiya was made its governor. This was quite beneficial in Muslim victories. The countries that were conquered in the era of Usman were made new provinces.

Although Usman was polite, but he took strict action against those who broke the Islamic laws. If something had a bad impact on government policies or was against the Islamic morals, he would immediately dismiss the responsible person. Therefore, he

dismissed Sa'd ibn Abi Waqqas as he was accused of not paying back the loan he took from the treasury. He suspended and punished Walid upon receiving a complaint against him. He also separated Sa'id ibn al-As and Abu Musa al-Ashari from the state duties upon receiving complaints against them. During the days of hajj, public announcement was made in which people were asked to file complaints against the officials. On receiving the complaints, Usman would punish the guilty officials.

ESTABLISHING STANDARD VERSION OF QURAN

In terms of religious services, the biggest achievement of Usman is gathering Muslims on same recitation of the Quran. The Holy Quran was compiled in a book form in the era of Abu Bakr but it was not published yet. The Companions had difference in pronunciation and spellings of certain words of Quran which did not change the meaning or context yet could be misunderstood by the newly converted non-Arab Muslims whose mother language was not Arabic. Muslims of every region thought of themselves right in the pronunciation of the words of Quran and considered others at fault. This led to the fear that there may occur difference in Quran. Therefore, Usman got the original script of Quran from Hafsa bint Umar which was compiled in the era of Abu Bakr. He then made its copies and distributed them to all Islamic countries. He annulled all other scripts of the Holy Quran. As a result, Muslims all over the world united on standard version of Quran.

START OF REBELLION AND ITS CAUSES

The first five years of the caliphate of Usman went by in peace and harmony. The Muslims had great victories, they collected a lot of spoils of war and a good amount was also collected as

Islamic tax. The soldiers and other officials got raises in their salary and the stipends were also increased. Due to the progression in agriculture and trade, the country was prosperous. However, this provoked envy amongst people, the worldly desires sprouted and people wanted to gather more and more money through fair or unfair means. Resultantly, a rebellious group initiated sedition against Usman which created disorder in the system of caliphate.

There were several causes behind this rebellion. Firstly, the prestigious Companions who truly served Islam had gradually begun to age and pass away. Many Companions could not practically serve now because they were elderly. The new generation had the lust of wealth. They had differences and envied one another which developed animosity among them.

The second reason of mutiny was that in the era of Umar, the people of Quraish were not allowed to go out of Madina. Usman had taken off this restriction due to which the people of Madina were making large properties outside Madina. This nurtured lust for power in them. People who had embraced Islam just as a strategy keeping in view the need of time, were now openly opposing caliphate and involving in sedition.

The biggest reason of rebellion was leniency and kindness of Usman. He often forgave the mistakes and blunders of people. Hence they started to take advantage of his leniency and under such circumstances Jews and Zoroastrians got the opportunity to take revenge from the Muslims.

FITNA OF ABDULLAH IBN SABA

The biggest enemy of Islam was a hypocrite Abdullah ibn Saba who in fact was a Jew but pretended to be a Muslim. Jews were the worst rivals of Muslims and were trying to erase the existence of Islam since the era of the Holy Prophet. When the caliphate of Usman began to weaken, the Jews started bashing

him. Ibn Saba was cunning and conniving. He initiated propaganda against Usman and Umayyads that they usurped the right of Hashim tribe to the seat of caliphate. He corrupted the views of some Muslims by claiming that the Holy Prophet will return to this world just like Jesus Christ.

Ibn Saba and his group called “Saba’iyya” had woven the web of their conspiracy in all major Islamic centers. Hence the whole Muslim Empire was vitiated. A group of Muslims was already criticizing Usman, therefore, Jews manipulated that group to join them in their conspiracy.

In addition to the Jews, the non-Arabs who worshipped whosoever was the king of the time, also held animosity against the Muslims. The conspiracy of Ibn Saba was very successful in Iraq as over there the slogan of his movement was ‘support the People of Cloak’ and animosity to the Companions. In fact he was enemy of both the People of Cloak and the Companions. He was notoriously wicked and wanted to destroy the unity and harmony among the Muslims. Some sincere and honest Muslims also fell in his trap and this was because Usman ibn Affan was not very intimidating like Umar ibn Khattab, rather was very compassionate and often pardoned the mistakes of the officials. This was why, opposers got the chance to defame him.

To further sow the seeds of sedition, Ibn Saba went to Iraq and Syria and established secret groups to help him in his conspiracy. Abdullah ibn Amr, the governor of Basra was the first one to find out about his actions in 33 AH. Therefore, he evicted him from Basra. Ibn Saba then went to Kufa and was expelled from there as well. Eventually he settled in Egypt but left an impact of his wicked propaganda to some extent wherever he went. Since Iraq was culturally diverse, it became the centre of his sedition. People of Kufa and Basra had openly started to oppose Usman. Ibn Saba stated loud and clear that Ali ibn Abi Talib was the successor of the Holy Prophet and in his will the Prophet had

nominated Ali as the Caliph. He further said that Usman had usurped the rights of Ali and did not deserve the caliphate. He stated that it was unjust of Usman to not fulfil the will of the Prophet.

The leader of agitators in Kufa was Ashtar al-Nakha'i. The job of his people was to defame Usman. They initiated sedition on petty matters. Sa'id ibn al-As and other noble Muslims of Kufa suggested Usman to throw such miscreants out of Kufa. Usman sent them to Ameer Muawiya in Syria and asked him to course correct them.

People had started criticizing Usman and his governors for quite some time but no one had dared to raise voice until the followers of Ibn Saba got strengthened in 34 AH. First of all, a rebel from Kufa, Yazid ibn Qays dared to openly condemn the Caliph. He went to Madina along with Saba'iyya group with an intention to forcefully depose Usman but was arrested. He then changed his statement that his intention to visit Madina was to request the transfer of Sa'id ibn al-As, the governor of Kufa. Thus he was released. Then Yazid ibn Qays reached out to the biggest leader of rioters Ashtar al-Nakha'i and requested him to come to support him. As soon as Ashtar returned to Kufa from Syria, he started agitation and killed one of the slaves of Sa'id ibn al-As. When Sa'id noticed that the rioters were getting out of control and they were intending to dismiss him from his post, he went to Usman and said, "These people want to replace me with Abu Musa al-Ashari." Therefore, Usman dismissed Sa'id and appointed Abu Musa as the new governor of Kufa to maintain peace. He wrote a letter to the people of Kufa, "I have appointed the governor of your choice. By God! I will save my honour from you, will show patience in your matters and will try my best to course correct you."

CONSULTATION REGARDING THE REBELS

The truth is that the rioters wanted to harm the caliphate rather than improving it. In fact this was a wicked attempt to destroy the harmony and unity of the Muslims. This was the situation not only in Kufa and Basra but also in the entire Iraq. This matter could not be handled by transfers and suspension of the officials or punishments. No rectification regarding this matter was sufficient because the agitators were determined to boost sedition whatsoever. When the news of sedition started coming from everywhere, Usman decided to hold a meeting with Ameer Muawiya, Abdullah ibn Sa'd and some other people in authority and consulted them about the matter. Some suggested to keep people busy in jihad to distract them from upheavals while others thought that if few persons involved in the commotions were arrested and killed, it would put an end to the revolts. Ameer Muawiya suggested that all officials must be made responsible to ensure peace in their respective provinces. He also took upon himself the responsibility to ensure peace in Syria. Abdullah ibn Sa'd suggested that since all the rebels were greedy so they should be given wealth to put an end to the upheavals. In short, everyone had his own opinion.

When agitation against Usman increased, the Companions tried to control the situation. Zayd ibn Thabit and other Companions decided after mutual consultation to send Ali ibn Abi Talib to Usman for discussion on the matter. Thus, Ali went to Usman and said, "People have sent me to you to discuss the matter but I do not know what to say. You are well aware of everything, nothing is concealed from you. You have been in the company of the Holy Prophet, have had conversations with him and are his close relative. You are also his son-in-law." Then Ali offered some good suggestions to him regarding the matter. Usman responded to him well and then addressed the Muslims in the mosque but this did not reduce the opposition against him.

In 35 AH, after consulting the people of Madina, Usman established a committee of eminent Companions and asked them to take rounds of the country and report to him about the situation. After receiving the report, Usman made a public announcement that every year he would hold accountability of his officials during the hajj days, even then if someone was unsatisfied or mistreated, he must complain directly to him and get his right from the officials.

THE ACCUSATIONS OF THE REBELS

The rebels accused Usman of dismissing the eminent Companions from the post and replacing them with the inexperienced young members of his family. They also accused him of unrightly using the money from the treasury and giving big amounts to his relatives. These accusations were completely false and had no solid ground. The rebels made such false accusations just to defame him. Usman himself was financially well-off and generous, he did not take anything from the treasury for his expenditure.

To these accusations Usman responded, “I only fulfil the vital rights of my relatives and whatever I give them is from my own money. Marwan did not get anything from the spoils of the battle of Tripoli. In fact Marwan had bought the spoils of the battle in exchange of five lakh dirhams.” Usman was also accused of fixing the pasture of Baqi for himself. Answer of this accusation is that some pastures were allocated for the livestock of treasury since the era of Umar. Hence Usman clarified, “I have allocated only those pastures that were already so. I personally own no livestock other than the two camels.”

The last attempt to stop the rising storm of accusations was made on the occasion of hajj. Usman called all the main officials. The respected Companions Ali, Talhah and Zubayr were consulted. Ameer Muawiya was also present at the occasion. He suggested Usman to go with him to Syria and assured that no one would be

able to harm him there. Usman replied, "Even if I am beheaded, I will not leave the land where the Prophet resided." Eventually, Ameer Muawiya was disappointed and returned to Syria alone.

GATHERING OF REBELS IN MADINA

In Madina, Usman was thinking of ways to get the situation under control while the insurgents in Kufa, Basra and Egypt were busy in secretly writing letters to each other and had decided to collectively march to Madina. Thus, in the end of 35 AH, three groups of rebels headed towards Madina pretending to be going there with the intention of hajj. On reaching near Madina they stopped outside the city. They had decided amongst themselves to dismiss Usman in any condition but could not agree upon who would replace him. Rebels from Kufa wanted Zubayr, those of Basra wanted Talhah while the Egyptians wanted Ali to be the next Caliph. Therefore, a delegation from all three groups met these prestigious Companions separately and requested them to accept the seat of caliphate. But all three Companions refused to do so and drove them out getting angry on them.

Afterwards, on a Friday, Usman went to the mosque for the Friday salat, after the salat he tried to negotiate with the rebels but they stoned the people in mosque and forcefully evacuated it. They threw so many stones on Usman that he fell from the pulpit and passed out. People picked him up and took him home. On seeing such brutality and audacity of the rebels, Sa'd ibn Abi Waqqas, Zayd ibn Harithah, Abu Hurairah and Husayn ibn Ali went to guard the home of Usman but he asked them to return.

After this incident, the Egyptian rebels marched upon Madina to assassinate Usman. Contrarily, Usman was continuously thinking of the ways to control the revolts and stop the upheavals. Therefore, he called Ali to seek his advice and said that he was willing to do anything to send back the miscreants. On Ali's suggestion, a

group of thirty emigrant Companions and *Ansar* went to negotiate with the rioters and sent them back. Then, after consulting Ali, Usman addressed the Muslims and explained his future strategy. His sermon left a great impact on the people, many of them wept on hearing it.

DEMANDING RESIGNATION FROM USMAN

After a few days, unexpectedly a group of Egyptian rebels came to Madina again. Mohammad ibn Maslamah asked them why they had returned. They replied, "On our way back we confiscated a letter of Usman from the government courier that was addressed to the governor of Egypt in which he has ordered him to punish and kill us." Then the rebels went to Usman with Ali ibn Abi Talib and Mohammad ibn Maslamah and described the whole incident to which Usman responded, "By God neither did I write such letter nor I asked anyone to write it. I have no knowledge of it." The rebels then realized that it must be Marwan ibn al-Hakam's mischief. Yet they insisted to remove Usman from caliphate. They just needed a reason and they got it. They said that the person who has no knowledge of someone issuing orders on his behalf, using his official seal and sending a courier on his behalf to an official with an official statement, does not deserve to be the Caliph. They demanded the resignation of Usman. Usman said, "I will not remove the robe of honour with my own hands that Allah made me wear." Here the following Hadith is worth mentioning:

- ❖ Aisha bint Abi Bakr narrates that the Holy Prophet said, "O Usman! Undoubtedly Allah will bless you with the cloak (of caliphate). Thus if people ask to remove it you must not do so." He said this three times. (**Ibn Majah, Mustadrak, Musnad Ahmad ibn Hanbal**)

To calm down the rebels, Usman added, "However, I am mortified about whatever happened and will be careful in future."

The rebels however were not ready to hear any explanation. They said, "We will kill you if you do not resign from the post of caliphate and will fight whoever tries to stop us." Usman said, "I would rather prefer to be killed than resigning from the post of caliphate which Allah has bestowed upon me." He added, "You do not need to fight with anyone because I will not permit anyone to fight with you. Whoever does so, will be doing it against my will. Had I wanted to fight, I could have gathered the army from everywhere or I would have fled to a safe place."

USMAN'S HOUSE WAS BESIEGED

On this second invasion of the Egyptian rebels, Ali again used his influence and was successful in repelling them. However, truth be told, the rebels were thirsty for Usman's blood whatsoever. Hence, the moment Ali left, they besieged Usman's house. They did not allow anything or anyone enter the house. The sincere Companions were willing to give their lives and do anything and everything to save Usman but he asked them to go back. Nevertheless, Husayn ibn Ali, Ibn Abbas, Mohammad ibn Talhah and Abdullah ibn Zubayr stayed there. How could they leave alone the Leader of Believers and the Companion of the Holy Prophet whom he gave the glad tidings of paradise!

Witness the extent of brutality! The rebels seized the supply of water to the house of Usman. When Ali and Umm Habiba, the Mother of Believers, heard about this callousness, they went to counsel the rebels but they were outraged and blinded by their wicked intentions. They could think nothing beyond taking revenge from Usman. They even disregarded the honour of the Prophet's Mosque, disrespected the Mother of Believers, Umm Habiba, and injured the mule she was riding. Some people rescued her and took her to a safe place.

Madina, the city of the beloved Prophet of Allah, had become unsafe. The rebels were unstoppable. They were unleashed even

more because most of the eminent Companions had left for Makkah to perform hajj. Ali, his sons Hasan and Husayn, and a few Companions were in Madina to guard Usman. The rebels took advantage of the situation and did not listen to anyone. The Companions in Madina were helpless because of two reasons, firstly they were few in number, secondly, Usman being the Caliph had ordered them not to take out their weapons and shed blood in the sacred city of the Prophet. How could the Leader of Believers bear to divide the Muslims into groups and allow them to shed each other's blood! Chaos in Madina elevated to such an extent that many people left the city while the remaining considered it unsafe to come out of their houses.

Ali made all possible attempts to negotiate with the rebels and stop them but they were uncontrollable and ready to kill anyone who came in their way. Confronting them or trying to stop them was like committing suicide. At last Usman sent a message to Ali to meet him. Ali of course decided to answer the call of the Leader of Believers but the rebels stopped him forcefully. Therefore, Ali took his turban off and gave it to the messenger of Usman saying, "You are seeing the situation here, tell him what you have observed."

The siege was very fierce, it was not possible to send a messenger outside Madina to ask for help from the Companions in other cities. Yet Usman tried his best to stop the rebels and save Islam from an irreversible damage. As a last resort, he decided to deliver a sermon standing on the roof of his house. He said:

"O people! You want to kill me although I am your guardian and Muslim brother. I swear to God! I always tried my best for the betterment. Anyhow, I am a human and made mistakes in some matters. Remember! If you kill me, you will not be able to offer salat together and perform jihad together ever again."

He meant that the Muslims would be disunited and divided into groups and sects forever. This speech of Usman was in fact a

prediction. It is true that after the assassination of Usman, unity of Muslims drastically deteriorated and this left such a void which is not filled even today.

Next day he again delivered the sermon:

“In the name of Allah I ask you, do not you remember when the Holy Prophet migrated to Madina, land for Prophet’s Mosque was very small so he said that whoever would buy land to extend the mosque and donate it in the way of Allah, will be granted a better place in the paradise. At that time I followed the order of the Prophet, bought land and donated it for the Muslims. Today you do not let me offer salat in that mosque! I question you in the name of Allah, do not you remember when the Holy Prophet came to Madina and there was only one well of sweet water, he asked, ‘Who will buy and donate this well in the way of Allah? He will get a better well in paradise.’ I bought the well and donated it in the way of Allah. Today you have ceased the water of that well for me!”

He delivered another speech in which he said:

“I question you in the name of Allah, does anyone remember that one day the Holy Prophet was on the Mount Uhad and it began to shake. The Prophet hit the mountain with his foot and said, ‘O Mount Uhad! Be still, there is no one upon you but the Prophet, the truthful and two martyrs.’ I was with the Holy Prophet at that time.”

People verified the incident. Then Usman said, “I question in the name of Allah from the people who were present at the time of the Pledge of Tree and the Holy Prophet had sent me to talk to the infidels. At that time, did not the Prophet call his hand as my hand and take pledge on my behalf?” People verified this incident and said, “Yes, it is true!” Even after that, when the rebels did not back off from their intention of killing Usman, he delivered the last speech and said:

“O people! Why do you want to kill me? I have heard from the Prophet of Allah that other than three conditions it is unlawful to shed blood of your fellow Muslim. The conditions are; a Muslim after accepting Islam becomes an apostate, indulges in adultery after being purified or kills someone and then is killed as a compensation. I am clear of all three accusations. By God! Ever since Allah has guided me to righteousness, I have not liked any religion in comparison to my religion Islam. I did not indulge in any wrong deed even when I was ignorant and neither have I killed anyone. Then why do you want to kill me?”

Regardless of these reminders, when the rebels did not back off, then Usman’s sincere supporters stepped forward. Zayd ibn Harithah went to Usman with a group of *Ansar* and said, “*Ansar* are here.” Usman said, “If they are here with the intention to start a war then I do not grant permission of it at all.”

Abdullah ibn Zubayr said, “We are present in a large number outside your house, if you allow we will sacrifice our lives to guard you.” Usman said, “I order you in the name of Allah! Abstain from shedding blood for me.”

Al-Mughira ibn Shu’ba said, “You are the leader and Caliph of Muslims and right now surrounded by danger. In this situation you must adopt one of the three ways; you have sufficient force, come out with us and fight as you are the righteous and they are the wrongdoers. The second option is that let us break open the back door for you since the front door is besieged, and go to Makkah where people will not fight against you. Third option is to go to Syria, people there are loyal to you and Ameer Muawiya will guard you.” Usman refused the suggestions saying, “I do not want to fight back and be such a successor of the Holy Prophet because of whom the blood of Muslim umma is shed. I refuse to go to Makkah as these miscreants will go there as well and continue to work upon their agenda. I also refuse to go to Syria

because in that case I will be far from the land of the Prophet which is unacceptable for me."

In short, Usman did not allow anyone to take out weapons against the rebels and shed blood. Rather he said, "At this time, whoever abstains from taking out weapons, will be my biggest well-wisher." He did not accept to part himself from the holy land of his beloved Prophet.

MARTYRDOM OF USMAN

Prophet Mohammad had foretold Usman that he would be martyred. He had firm belief that it would become true one day so he was patiently waiting for it. On seeing the intensifying anger of the rebels, his belief further strengthened so he started preparing for the martyrdom. He fasted on Friday. Then he wore trousers which he had never worn before, he always wore *tehmad*³⁰ (on the day of martyrdom, Usman, the epitome of modesty, wore trousers instead of *tehmad* so that during martyrdom any of his private body parts may not be accidentally exposed). He also released twenty slaves and engrossed himself in the recitation of the Holy Quran. Up till now Husayn ibn Ali, Abdullah ibn Zubayr, Mohammad ibn Talhah and sons of many other Companions had stopped the rebels at the door of the house of Usman, which resulted in a minor fight. When the rebels could not find any other way to enter his house, they set the door on fire. A few of them climbed the surrounding houses and made their way into Usman's house. Usman was reciting the Quran at the time and he did not stop it. The rebels were furious, one of them kicked the holy book. Another man Kinana ibn Bishr struck Usman's forehead with an iron rod which made him light-headed and he fell down. His blood fell on the holy pages of Quran. A man named Amr ibn al-Hamiq then climbed on his

³⁰ An unstitched piece of cloth wrapped around waist to cover the lower half of the body.

chest and stabbed him with dagger several times. On seeing this, Usman's wife Naila ran towards him to save him but a cruel rebel attacked her with sword that cut her three fingers. Then another brutal man Sudan ibn Hamran attacked Usman and martyred him.

This incident took place on Friday, 18th *Dhul al-Hijjah* 35 AH. Most of the Companions had gone to Makkah for hajj and because of their absence the rebels could take over Madina. For two days the dead body of Usman kept lying there unattended. A few Companions who were in Madina, were powerless and could not do anything due to the outraged rebels. Eventually, Ali ibn Abi Talib bashed the agitators and with the help of other Companions made arrangements of the burial of Usman. On the third day, a group comprising of only seventeen people secretly offered the funeral prayer of Usman and buried him near Jannat al-Baqi. Due to the fear of rioters they had to even conceal the traces of his grave. At the time of martyrdom, Usman was eighty-two years old and had been a Caliph a little less than twelve years.

The heart-wrenching martyrdom of Usman marred the Muslim unity. Indeed this incident had dreadful impact on the future of Islam.

AFTERMATH OF THE MARTYRDOM OF USMAN

Everyone agrees on the dreadful outcomes of the martyrdom of Usman. Hudhayfah ibn al-Yaman on hearing the news of the assassination of Usman said, "The martyrdom of Usman has left such a vacuum which even mountains cannot fill."

Abdullah ibn Salam said, "This day marks the end of the influence of the Arabs." Usman himself had said addressing the

rioters, “Remember! If you kill me you will not be able to offer salat together and perform jihad together ever again.”

The truth is that the martyrdom of Usman tore away the unity of Muslims. They were divided in groups, sects and clans. Instead of using their strength against infidels, they wasted it in fighting among themselves.

Usman’s murder aroused a state of restlessness among the Companions. When Ali heard the news of assassination of Usman, he raised his hands in prayer and said, “O Lord! I am absolved of Usman’s murder.”

Abdullah ibn Abbas said, “Had the whole creation participated in this assassination, Allah would have poured stones on them like He poured on the people of Lut.” Sa’id ibn Zayd said, “O people! Even the eruption of Mount Uhud on you is a fair punishment of your wicked act.”

When Thumamah ibn Adi heard about it, his eyes filled with tears and he said, “This day marks the end of the succession of the Holy Prophet. Now the era of emperorship will begin.” Zayd ibn Thabit and Abu Hurairah were also saddened and wept on the martyrdom of Usman.

Aisha bint Abi Bakr said, “Usman came out clean like washed clothes after this incident.”

The way Muslims split into different groups after this incident, it ruined the Muslim harmony. Since then, Muslims are continuously being divided in different groups and sects.

FAQR AND THE USMANIYYA ORDER

In Sufism, Usman is considered the leader of the enduring Mystics. In *al-Risala al-Qushayriyya* it is mentioned that Usman was always engrossed in the observation of the Almighty. He with his patience, restrained Muslims from humongous bloodshed and

even in the most sensitive situation accepted his martyrdom but did not let Muslims fight with each other.

The inward treasure that Allah and His Prophet bless to their loved ones is limitless and eternal. The beloveds of Allah who are attributed with generosity, whose purpose of physical and spiritual life is to spread the religion and who execute the responsibility to guide the seekers of Allah, they continue to spread this limitless treasure among the sincere seekers of Allah till the doomsday. The main objective of all the orders of Sufism is to transfer this inward treasure to the seekers of Allah. All the mystic orders initiate from the Holy Prophet and are transferred to the Muslim umma through his spiritual successors. The order of Usman is comprised of nine sub-orders, a few of them are described in detail in the books of Sufism. They are; *Usmaniyya* order, *Usmaniyya Qudusiyah* order, *Usmaniyya Hanfiyah* order, *Usmaniyya Kareemiya* order, *Usmaniyya Saeediyah* order and *Usmaniyya Madariyah* order.

Usman ibn Affan gave the inward succession to his truthful follower Abd al-Rahman. Later on, Abd al-Rahman got succession regarding another spiritual status from Ali ibn Abi Talib as well. All the orders of Usman proceeded forward through Abd al-Rahman. From him the spiritual succession was transferred to Shaikh Asim ibn al-Samad. The proficiency in the knowledge of Quran that Usman gained, he blesses the followers of his order with the same according to their capability after spiritually training them. Thus, they develop spiritual connection with the Holy Prophet through the medium of Quran. (**Tawarikh Aina-e-Tasawwuf**)

Although the *Usmaniyya* order is the personal order of Usman, however, the *Sarwari Qadri* order is such an order which directly connects to the Holy Prophet and because of this, all the Rashidun Caliphs bless its followers with their spiritual attention and guidance as well, as verified by the references from Sultan

Bahoo's books quoted in the preface of this book. The seekers of *Sarwari Qadri* order and other orders acquire the attribute of modesty and humility from the spiritual attention of Usman ibn Affan. Therefore, we can say that the beneficence of Usman ibn Affan is continued in all the orders. May Allah grant the Muslim umma the ability to not only follow the footsteps of the Holy Prophet and his Companions but also benefit from their spiritual attention and beneficence. (Ameen)

Sultan ul Faqr Publications

THE FOURTH CALIPH

ALI IBN ABI TALIB

Ali ibn Abi Talib was born in 30th Year of the Elephant. According to a tradition, he was born on Friday, 12th or 13th *Rajab*. The Holy Prophet was thirty years old when Ali ibn Abi Talib was born. His genealogy meets the genealogy of Holy Prophet through Abd al-Muttalib. It is as follows:

Ali son of Abu Talib son of Abd al-Muttalib son of Hashim.

The mother of Ali also belonged to the Hashim clan. Her genealogy is: Fatimah daughter of Asad son of Hashim. Thus he was a noble Hashemite from both sides.

Ali's father Abu Talib was the brother of Prophet Mohammed's father, Abdullah. Abd al-Muttalib loved Abu Talib a lot after Abdullah. After the death of Abd al-Muttalib, Abu Talib brought up his nephew Mohammad with love and affection. He adored Prophet Mohammad and always kept him along even when travelling for the purpose of trade. He also spent the three tough years of boycott by the Quraish with Prophet Mohammad in the valley of Shi'b Abi Talib and never left him alone.

One of the titles of Ali ibn Abi Talib is *Mawlid-e-Kaaba* which means 'the one who was born inside Kaaba'. It is said in the traditions that his mother, Fatimah bint Asad was circumambulating Kaaba when she went in labour pain. On the very moment, the wall of Kaaba split opened which no one else could witness except her. She then entered Kaaba where Ali ibn Abi Talib was born. Fatimah bint Asad was blessed with the light of faith, died in Madina and is buried in Jannat al-Baqi. When she died, Prophet Mohammad gave his shirt as her shroud and said these words standing by her dead body:

“O my mother! May Allah have mercy upon you. After the death of my mother, you gave me a mother’s love. You needed clothes but you bought clothes for me. You were hungry but you fed me instead.”

The titles of Ali are: Asadullah (Lion of God), Haidar (the ferocious lion) and Murtaza (the chosen one). His taknonym is Abu al-Hasan and Abu Turab. The Arabic word *Turab* means soil or dust and Abu Turab means ‘father of soil’. Ali was really fond of this teknonym. The reason behind this teknonym was that once he was sleeping on the ground of Prophet’s Mosque and his whole body was covered by soil. Prophet Mohammad arrived there and upon seeing Ali said, “Wake up O father of soil (Abu Turab).” From that day onwards, Ali was known with this teknonym.

Abu Talib had a big family and was financially not sound. Prophet Mohammad was blessed with stability after marrying Khadija bint Khuwaylid. He suggested his uncle Abbas that since Abu Talib was not financially stable, they should help him out and share his burden. Thus it was decided that Abbas would bring up his son Jaffar and Prophet Mohammad took the responsibility of Ali. Ali was exceptionally fortunate to relish the affection of Prophet Mohammad from a very young age.

Prophet Mohammad came to the world as a blessing for the whole universe. How could he deprive Abu Talib from his blessings knowing his financial issues. Abu Talib had taken the responsibility of Prophet Mohammad’s brought up after the death of his mother Aminah and grandfather Abd al-Muttalib. He had always prioritized his nephew Mohammad’s needs upon the needs of his own children.

On the birth of Ali ibn Abi Talib, Prophet Mohammad put his sacred saliva in his mouth, let him suck his tongue and named him as well.

At the time of declaration of Prophethood, Ali was ten years old and was being brought up at the Prophet's residence. How blessed was his childhood since the Prophet of Allah had taken him under his wings.

EMBRACING ISLAM

One day, when Ali came home, he was surprised to see Prophet Mohammad and his wife Khadija bint Khuwaylid offering salat. When they completed the salat, Ali asked, "What were you doing?" The Prophet of Allah replied, "We were worshiping."

Ali asked, "What kind of worship is this?"

Prophet Mohammad said, "This is the religion of Allah. He chose it for Himself and sent His Messengers for its preaching. I invite you to have faith in Allah- The One Who has no partners."

On hearing this, Ali accepted Islam right away. At the time he was only ten years old.

In the beginning he kept his faith a secret. Ultimately, this secret was disclosed when one day Abu Talib saw his son offering salat in one of the valleys of Makkah along with the Prophet. At first he kept gazing at them in shock, then he asked the Prophet, "My dear nephew! What religion is it that you have adopted?" Prophet Mohammad replied, "Respected uncle! This is the religion of Allah, His angels and His Messengers. This is the religion of our forefather Prophet Abraham. Allah has sent me as His Messenger. My uncle! You deserve it more than anyone else that I invite you to this religion and it is your right that you accept it before others. Please accept this religion and also help me."

Abu Talib replied, "Dear nephew! I cannot leave the religion of my forefathers. But I swear to God! Until I am alive no one can harm you."

Then Abu Talib looked at his son and said, “O Ali! He has invited you towards righteousness, stick to him.”

Now Ali embarked on the journey of Islam with the peace of mind as he was not worried about his father’s reaction anymore.

ALI’S ANNOUNCEMENT OF ACCEPTING ISLAM

For three years, the preaching of Islam continued secretly. After three years, Allah Almighty revealed the verse:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ◁
(٢٦:٢١٤)

Meaning: (O beloved!) Warn your close relatives (of Our torment). **(26:214)**

To obey the order, the Messenger of Allah invited his relatives to his house on a feast. When Prophet Mohammad started his sermon with declaration of Oneness of Allah, Abu Lahab the son of Abd al-Muttalib was outraged and dispersed the gathering. Few days passed by, Prophet Mohammad arranged another feast and invited everyone. After the meal, he said, “Among the people of Arab no one ever brought a better message than I have. This message guarantees success in both this world and the hereafter. Who amongst you accepts this message?”

On hearing this, everyone turned his back towards Prophet Mohammad. Ali ibn Abi Talib who had just reached his teenage, was also present in the gathering. He stood up and fearlessly said:

“O Messenger of Allah! I will help you and fight with whoever fights you.”

On hearing Ali’s statement people started laughing at him in disdain while some mocked him. They were making fun of Ali’s weak physique and young age. They were all looking at the not so strong and young Ali but were not witnessing the strength of

his faith which he had attained in the company of Prophet Mohammad. Everyone left laughing and making fun.

MIGRATION TO MADINA

When Allah Almighty ordered His beloved Prophet to migrate from Makkah to Madina, the polytheists of Makkah had already decided in a secret meeting that young men from all clans will siege the house of Prophet, attack him simultaneously and kill him (God forbid). The night Prophet Mohammad was going to set for migration along with Abu Bakr, he left Ali at his house that was besieged by the infidels. Prophet Mohammad had some valuables of the people of Makkah which they had deposited to him as a trust. He wanted to return them to their owners therefore he asked Ali to sleep on his bed and instructed him to migrate to Madina after returning the trusts. Ali agreed to it without any hesitation, although he knew that after Prophet Mohammad would leave, the infidels might kill him. To assess the inner state of Ali, Prophet Mohammad asked him:

“O Ali! Do you agree on the fact that the enemies find you instead while looking for me? Ignorants may run towards you in haste and kill you.”

The lover of the Prophet said, “Yes! O Prophet of Allah! I am happy to sacrifice my life for your life and myself for you. I value my life only if it is spent in your service, following your commands, loving your Companions and battling against your enemies. Had I not been able to do this, I would have chosen not to live in this world even for a moment.”

On hearing this Prophet Mohammad said, “The angels appointed at the Guarded Tablet have verified the veracity of your words and they have also confirmed the matchless reward that Allah has prepared for you. It is such a reward that no one has ever heard, seen or imagined.”

O claimants of Divine love! O worshipers of intellect! Just look at the devotion of the Lion of God! Feel the fire of love in Ali, this fire gave him the strength to sacrifice his soul and body for his beloved Prophet. Once you have witnessed it then also witness how Allah Almighty and His beloved Prophet applaud and reward the ones who sacrifice everything for them.

Ali covered himself with the sheet of Prophet Mohammad and slept on his bed. Only Ali knows what peace and delight he must have experienced lying on the Prophet's bed.

The infidels of Makkah found out in the morning that Prophet Mohammad was not at his house. They had sieged Prophet's house all night with their swords ready to attack him the minute he stepped out of his house but they missed him. Their plan had failed and they were shocked when they saw Ali walk out of the house instead of the Prophet. They threatened and pressurized Ali to tell them about the Holy Prophet but the Lion of God did not say a word.

Ali returned the trusts to their owners and fulfilled the obligation on Prophet's behalf. He made sure that he owed nothing to the people who had trusted Prophet Mohammad with their valuables. Then one night he secretly left Makkah and headed towards Madina. Such a long journey on foot and alone! In fact, Ali was on the journey of love. A poet beautifully explains this state of love as:

میں کہاں جاتا ہوں، مجھے عشق لیے جاتا ہے

Explanation: It is not me but the power of love that carries me to my beloved.

The Prophet had reached Quba when Ali joined him. Although his feet were blistered, clothes were torn, the difficulties of journey had drained him but his soul was at the height of peace and tranquillity since it had reached the destination of love.

Prophet Mohammad could not stop beholding this traveller of love. His eyes filled with tears but the feeling of Ali's love overcame the emotions of sorrow and soon his eyes brightened with joy and love. He hugged Ali and blessed him with countless prayers. This eliminated all the pain of Ali's journey.

ALI'S MARRIAGE TO FATIMAH BINT MOHAMMAD

Prophet Mohammad had four daughters. His youngest daughter was Fatimah. He adored her the most as she is the leader of all Muslim women of the world. There are two sayings about her birth. First, she was born five years before the Holy Prophet announced his Prophethood. At that time Prophet Mohammad was thirty-five years old. According to the second tradition, Prophet Mohammad was forty-one years old when she was born, which means she was born in the first year of declaration of Prophethood.

Zainab, the eldest daughter of Prophet Mohammad, was married to Abu al-As ibn al-Rabi. The middle two daughters Ruqayyah and Umm Kulthum were married to Usman ibn Affan (he married Umm Kulthum after the death of Ruqayyah). When Fatimah, the Lady of Paradise, reached adolescence, many well-off families of Quraish asked for her hand in marriage but Prophet Mohammad either stayed quiet or said, "She will be married to whomever Allah wishes."

Ali was young and was unmarried. He really wished to have the honour to marry Fatimah but was reluctant to ask because of his poor financial condition. His father Abu Talib had passed away and he grew up under the affection of Prophet Mohammad. All his hopes were pinned on the Prophet of Allah. The Prophet was also inclined towards him for his daughter.

One day some Companions had gathered in the Prophet's Mosque, Abu Bakr and Umar were also there busy talking. Abu Bakr said, "Many nobles of Quraish have requested the Prophet to marry his daughter Fatimah but no one has gotten a positive response. Only Ali is left but he is quiet about the matter. Maybe he is not able to propose because of his not so good financial situation. We should encourage him and send him to the court of Prophet Mohammad." Umar and Sa'd ibn Muadh agreed on this idea. Therefore, all three went to the house of Ali. On reaching there they found out that he had gone to water the orchard of a friend from *Ansar* with his camel. They went to Ali and tried to convince him to go to the court of Prophet Mohammad with the proposal. On getting the support of such caring and compassionate friends, Ali's eyes filled with tears. He said, "How can I go to his court! I have nothing." The Companions assured him of financial help as well and sent him to the Prophet.

Ali ibn Abi Talib went to the court of Prophet Mohammad. After paying salutations he quietly sat in front of the Prophet with his head down out of respect and reverence. He could not vocalize his intention. Prophet Mohammad encouraged him to speak and said, "Ali! It looks like you are here to talk about something important. Tell me what is the matter?" Hesitantly, in a very respectful and shy tone, Ali presented his proposal. On hearing it, Prophet Mohammad's face shone with happiness. He said, "Ali! Do you have anything to pay the *mehr*?" Ali said, "May my parents be sacrificed on you! You know my condition very well. I have nothing other than a sword, an armour and a camel." Prophet Mohammad said, "Sword and camel are your necessities. I am willing to give you my daughter's hand in marriage for an armour as her *mehr*."

On hearing this, Ali was overjoyed and came back to Abu Bakr and Umar who were eagerly waiting for him. They were also delighted to hear that Prophet Mohammad had accepted Ali's

proposal. When all three reached the Prophet's Mosque, the Holy Prophet was already there. *Ansar* and emigrants were gathered and Prophet Mohammad tied Ali and Fatimah in the marital knot. On the suggestion of Prophet Mohammad, Ali went to sell his armour. Usman bought that armour at a high price of four hundred dirham. When Usman got possession of the armour after paying the amount, he then returned it to Ali saying, "Keep it as a gift from me." Ali presented both, the armour and the amount, to Prophet Mohammad and told about Usman's favour. Prophet Mohammad prayed for Usman and gave the amount to Abu Bakr directing him to buy essentials for Fatimah-tuz-Zahra. Salman the Persian and Bilal ibn Rabah also went with Abu Bakr.

The dowry that the beloved daughter of Prophet Mohammad got from him included; a charpoy, two millstones, two clay pots, a leather mattress stuffed with leaves of dates in place of cotton fibers, a waterskin and a spouted leather bottle

They were tied in the marital bond in *Rajab* 1st AH. However, Fatimah-tuz-Zahra moved to Ali's house a couple of months later after the Battle of Badr. Ali did not own a house where he could take the Lady of Paradise, thus, they stayed in a rented house for some time. One day, the beloved Fatimah went to the court of Prophet Mohammad and requested, "Harithah ibn al-Nu'man has many houses, one of his houses is very close to the Prophet's Mosque. If possible can you please ask him for that house and grant it to me." Prophet Mohammad replied, "Harithah has already given many houses in the way of Allah on my request, it is not appropriate to ask him again."

Somehow Prophet's words reached Harithah, he rushed to the court of Prophet and said, "O Prophet of Allah! I present all of my houses to you, you can take whichever you like. The house that you will choose is better to me than the house I am left with." Prophet Mohammad accepted one house as a gift and

blessed Harithah with prayers. Ali along with his wife Fatimah shifted to that house. Prophet Mohammad settled the fortunate newly-weds in the new house under the shelter of his blessings.

THE ARENA OF BADR

When the Battle of Badr started, Utbah and Shaybah, the sons of Rabi'ah, from the infidels' side came in the arena for duel. Walid ibn Utbah followed them with pride. Utbah positioned his brother Shaybah on his right side and son Walid on the left side and challenged Muslims to combat. To fight them, three *Ansar* Companions entered the battlefield raising the slogans in the praise of Allah. Utbah refused to fight when he found out that the *Ansar* came to battlefield against him instead of Quraish. Therefore, Prophet Mohammad sent Ali ibn Abi Talib, Hamza ibn Abd al-Muttalib and Ubaydah ibn al-Harith to combat them. In no time, Ali killed Walid and Hamza cut Shaybah's head off. Ubaydah and Utbah were still fighting. Ali attacked Utbah like a fierce lion. Then it felt as if lightning struck Utbah who was seen dead on the field of Badr.

THE BATTLE OF UHAD

In the Battle of Uhud Prophet Mohammad had assigned Mus'ab ibn Umair to carry the Muslim flag. He like a solid rock was firmly holding the flag when someone attacked and his right hand holding the flag was severed. He then held the flag in his left hand. When his left hand was also severed, he held the flag against his chest with his arms but did not let it fall. Prophet Mohammad was witnessing his valour and devotion towards Islam. When he was martyred, the Prophet ordered Ali to hold the Islamic flag. Ali held the flag and filled with the zeal to combat, valiantly raised the slogan, "I am the one to destruct the false." Meanwhile, Ali heard the bawl of Talha ibn Talha, the

leader of the infidels who was provoking Muslims to combat. How could the Lion of God not respond to this for the reverence of Islam! Therefore, he swiftly went in front of Talha and before he could gather himself, he was on the ground with a single strike of Ali's sword. Talha, the idol worshipper who was bragging about his bravery could not endure the sword of the Lion of God and collapsed on the ground in misery. The private parts of that big-headed man were exposed so Ali did not bother striking him again. However, the hapless man could not succumb to a single strike of Ali's sword and died at the spot.

BATTLE OF THE TRENCH

The army of infidels was marching towards Madina like a storm. The plans of non-believers were catastrophic. They were certain that they will attack Madina with full force and destroy the Muslims. However, when they saw an uncrossable deep and wide trench around Madina, they were infuriated like a venomous snake. All their plans of attack and victory were ruined as they could not reach Madina and had to camp across the trench.

The horse riders from the army of non-believers made multiple attempts to cross the trench but failed. One day, Amr ibn Abd al-Wud, the famous horse rider of Arab, swiftly jumped over the trench on his horse and was able to cross it. He challenged Muslims to fight when he reached near the Muslim army. Amr ibn Abd al-Wud was a great warrior and was said to be stronger than hundreds of soldiers. Ali ibn Abi Talib was aware of this but how could the Lion of God fear anyone! When Amr ibn Abd al-Wud challenged a duel, Ali accepted it and waving his sword *Dhu al-Fiqar* in air positioned himself right in front of him, ready to fight.

Ali: O son of Abd al-Wud! I have heard that you have announced that if anyone among Quraish asks you to do two things you promise to agree on one.

Amr ibn Abd al-Wud (arrogantly): Yes! I do proclaim that.

Ali: I ask you to bring faith on Allah and His Prophet and adopt Islam.

Amr ibn Abd al-Wud (in a boasting tone): I do not need to do this.

Ali: Then come fight me.

Amr ibn Abd al-Wud: I had friendly relations with your father Abu Talib, therefore I do not want you to be cut by my sword.

Ali: But I would like to cut your head off with my *Dhu al-Fiqr*.

Amr ibn Abd al-Wud got furious on hearing this. He came down the horse angrily and cut the hamstrings of the horse. Swaying his sword in air, he furiously started attacking Ali. Both the soldiers were fighting face to face now. One could hear the echo of swords striking each other. Prophet Mohammad raised his hands for prayer. The duel was so ferocious that both the fighters were lost in the big cloud of dust. The armies on both sides were not able to see anything. They could only hear the echo of striking swords or the slogans. Muslims were raising slogans of *Allahu Akbar* (Allah is the Greatest) while the non-believers were raising slogans of their idols, al-Lat and al-Uzza. Finally, the timbre of swords stopped and clouds of dust slowly began to disperse. Now people could see that the Lion of God was riding on the chest of Amr ibn Abd al-Wud. The battlefield once again echoed with the slogans of *Allahu Akbar* as Ali cut Amr's head off his neck.

On that occasion, Ali recited the following poetic verses:

Meaning: Amr ibn Abd al-Wud because of his foolishness helped the idols (made of stones) while I used my senses and intellect and supported the Lord of Mohammad.

I came out of the duel in a state that I left Amr soiled among the mounds of soft sand like the ends of tree.

O non-believers! Never think that Allah will leave His religion and His Prophet in a vulnerable state.

TREATY OF HUDAYBIYYAH

On 1st *Dhul al-Qadah* 6 AH, Prophet Mohammad along with a caravan of fourteen hundred Muslims peacefully headed towards Makkah with an intention to perform umrah. However, the residents of Makkah did not allow Muslims to enter Makkah on any condition. Prophet Mohammad and his followers camped at Hudaybiyyah which is almost ten miles from Makkah. After negotiations both parties decided to resolve the matter through diplomacy rather than warfare. A treaty was drawn and Ali ibn Abi Talib had the honour to write it. The Makkan delegation sent to conclude the treaty was led by Suhayl ibn Amr.

Ali started writing the treaty as: “This is the treaty on which Mohammad, the Prophet of Allah, agreed.” Suhayl ibn Amr was enraged to see this and said, “The whole issue is that the Quraish of Makkah do not accept Mohammad as Prophet of Allah.” He demanded to write ‘Mohammad son of Abdullah’ instead. Whereas Muslims insisted on writing ‘Mohammad, the Prophet of Allah’. However, Suhayl was adamant to cancel the treaty if ‘Prophet of Allah’ was written on it. Prophet Mohammad told both parties to calm down and asked Ali to erase ‘Prophet of Allah’ from the treaty. On hearing this order, Ali got worried. His inward was screaming that Mohammad is the Prophet of Allah. Erasing those words of the treaty was like denying this fact. When he hesitated

to do it, Prophet Mohammad himself crossed out the words on the treaty.

THE CONQUEST OF KHAYBAR

There were many tribes of Jews living in Khaybar and they had built many robust forts. Reportedly the Jews of Khaybar had united with the Jews of Madina and were plotting against Muslims. After the Jewish tribe Qurayza faced clear defeat from Muslims, the leader of Jews of Khayber Sallam ibn Mishkam decided to attack Madina with full force. They planned to get help from the Jews of Wadi al-Qura³¹ and Fadak as well if needed. They contacted Abdullah ibn Ubayy Salul, the leader of the hypocrites, who encouraged Jews to attack Madina. When Prophet Mohammad found out about these conspiracies, he along with his 1600 followers marched towards Khaybar in *Muharram 7 AH*.

Ali could not go with the troops because of eye ailment. When the troops had left, he got worried. When his anxiousness reached its peak, he followed the troops not caring about his condition. He was in a state that his eyes were bandaged and he was riding a camel, eventually he reached Khaybar.

Fort Na'im was the strongest fortress in Khaybar. The chief fighter of the Jews, Marhab resided in that fort. His brothers were also very brutal and were residing with him in the fort. The Holy Prophet could not command the troops because of severe headache. He handed over his flag to Abu Bakr and ordered him to attack the fortress. Abu Bakr fought with full force but could not succeed. The next day Muslims fought under the commandership of Umar ibn Khattab but unfortunately could not win. When this was brought to the Prophet's attention, he said:

³¹ Valley of villages located north of Madina.

"Tomorrow I will give this flag to the man who with the help of Allah will conquer this fort. That man will not run away. He is the lover of Allah and His Prophet. He with his strength will conquer the fort."

On hearing this, all Companions of the Prophet wished to have the honour of conquering the fort. The night went by in this state. The next morning all the Companions were eager to hear the name of the blessed commander. It was Friday. Prophet Mohammad offered the Friday salat and ordered to bring him the flag. He first delivered a sermon to the Muslims and instructed them to remain steadfast. Then he asked, "Where is Ali?" He was told, "He is sick, his eyes hurt."

Prophet Mohammad said, "Bring him to me."

Mohammad ibn Muslamah went and brought Ali holding his hand.

Prophet Mohammad asked, "Ali! What is the matter?"

Ali replied, "O my master! My eyes hurt and I am not able to see anything."

Prophet Mohammad said, "Come near me."

When Ali glided near the Holy Prophet, he rubbed his saliva on Ali's eyes. Immediately, his eyes recovered. It seemed like he never had any eye problem. Then Prophet Mohammad granted him the Islamic flag and ordered him to attack fort Na'im. When Ali landed the flag in front of the fort, a Jew looked from the wall of fort and asked, "Who are you?" Ali answered, "I am Ali ibn Abi Talib." Jew said in loud voice, "Swear to Lord who granted Prophethood and Torah to Moses, you will definitely defeat the Jews."

Marhab's brother, Harith, first came out of the fort and challenged Muslims to fight. Some Jews came along with him, but he ordained them to stay away and bragged of his bravery. Ali came

forward to fight and killed him before he could even position himself. The Jews who came with him were disappointed to see this, thus returned. After some time another Jew appeared in the battlefield. His name was Amir and was a very tall man. Once again Ali came forward to fight him. When the fight started, Ali not only defended himself very well but was attacking him fiercely as well. But the Jew had the benefit of his height and was unscathed so far. Eventually, Ali struck on his calves and he fell down. Ali then swirled his sword like a beam of light and cut his head off his body. After Amir, Yasir came forward who was also very strong. Ali wanted to fight him as well but Zubayr ibn al-Awam requested him to allow him to fight and eventually, he killed the Jew.

When Marhab saw his three robust soldiers were killed, he was outraged and came forward to fight. He swirled his sword in the air and entered the battlefield reciting the war poem:

“The walls of Khaybar know that I am Marhab, armed heavily, I am experienced and valiant. The onslaught of lions intensify my rage and fury.”

Amir ibn al-Akwa went to fight the Jew. Both of them fought face to face for some time then Amir’s own sword struck his knees, he fell down and was martyred. Marhab roared like a lion. Then Ali came forward against him chanting the following:

“I am the one whose mother named him lion (*Haider*). I am as fierce as lions of jungle. For your every attack, I will counter-attack more ferociously.”

Marhab stepped forward and abruptly attacked Ali but he swiftly saved himself and vigorously counter-attacked in such a way that cleaved his head into two, cutting through his steel helmet. Then with another strike he cut his head off his body. The Muslim troops raided the fort, Ali dislodged its gate off the ground and the fort was conquered. It is said that to conquer this fort the

Muslim troops had to face great resistance from the Jews and fight back with full force for several days.

The conquest of Fort Na'im led to the victory of Khaybar as it was the strongest fort.

GRANDEUR OF ALI IBN ABI TALIB IN THE WORDS OF PROPHET MOHAMMAD

Following Hadiths describe the grandeur of Ali ibn Abi Talib:

- ❖ Sa'd ibn Abi Waqqas relates that before leaving for the Expedition of Tabuk, the Prophet appointed Ali ibn Abi Talib as his deputy in Madina. Ali said, “O Prophet of Allah! Are you leaving me with children and women?” The Holy Prophet replied, “Are you not pleased that you hold the same status for me as Aaron for Moses! But there would be no Prophet after me.” (**Bukhari 4416**)
- ❖ Sa'd ibn Abi Waqqas narrates, “I heard the Prophet when he appointed Ali as his second in command in Madina. Ali said, ‘O Prophet of Allah! Are you leaving me with children and women?’ The Prophet replied, ‘Are you not pleased that you hold the same status for me as Aaron for Moses! But there would be no Prophet after me.’ On the occasion of Battle of Khaybar, I heard the Holy Prophet said, ‘I would give the flag to the person who loves Allah and His Messenger, and Allah and His Messenger also love him.’ We all were anxiously waiting for the blessing. Then the Holy Prophet said, ‘Bring Ali.’ Ali was called, he was suffering from eye ailment. The Holy Prophet applied his sacred saliva to Ali’s eyes and gave him the flag. Allah blessed Ali with victory in the Battle of Khaybar. Furthermore, when the verse was revealed:

◀ فَقُلْ تَعَاوَنُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ (٣:٦)

Meaning: Say! ‘Come, let us call our sons and your sons.’
(3:61)

The Holy Prophet called Ali, Fatimah, Hasan and Husayn and said, ‘O Allah! They are my People of the Cloak’.”
(Muslim 6220, Tirmidhi 3724)

- ❖ Ali ibn Abi Talib says, “Prophet Mohammad granted me whatever I asked for and when I remained quiet and did not ask even then he granted me before anyone else.” **(Tirmidhi, Nisai)**
- ❖ Jabir ibn Abdullah relates that on the occasion of Siege of Taif, the Holy Prophet called Ali and whispered in his ear. People wondered what the Holy Prophet had whispered for so long to his cousin. The Holy Prophet said, “I have not whispered to Ali rather Allah has whispered to him.” **(Tirmidhi 3726)**
- ❖ Abu Sa’id narrates that the Holy Prophet said, “O Ali! No one can stay in this mosque in a state of post-coital impurity except you and I.” **(Tirmidhi 3727, Musnad al-Bazzar, Abu Ya’la)**

Imam Ali ibn Munzar says that when he asked the clarification of this order from Zarar ibn Sard, he said that Prophet Mohammad meant to say that it was not permissible for anyone to pass from (or stay in) the Prophet’s Mosque in the impure state of post-coitus except for the Prophet himself and Ali ibn Abi Talib.

- ❖ Ali ibn Abi Talib relates that Prophet Mohammad said, “May Allah have mercy upon Abu Bakr as he married his daughter with me, migrated with me to Madina and freed Bilal ibn Rabah with his money. May Allah have mercy on Umar as he always says what is right, be it harsh, due to which he has no friends. May Allah have mercy on Usman, even the angels regard him. May Allah have mercy on Ali. O Allah always support Ali with the truth wherever he is.” **(Tirmidhi 3714, Mustadrak, Tabarani)**

- ❖ Hubshi ibn Junadah narrates a tradition that the Holy Prophet said, “Ali is from me and I am from Ali. No one can fulfil (my promises and responsibilities) on my behalf but myself or Ali.” (**Tirmidhi 3719, Ibn Majah, Musnad Ahmad ibn Hanbal**)
- ❖ Abdullah ibn Umar relates that when the Holy Prophet established brotherhood between the migrants from Makkah and the residents of Madina (*Ansar*), Ali came weeping to the Holy Prophet and said, “O Holy Prophet! You have established brotherhood among all your Companions except me.” The Prophet said, “You are my brother in this world and in the hereafter as well.” (**Tirmidhi 3720, Mustadrak**)
- ❖ Anas ibn Malik reports that once the Holy Prophet had some meat of a bird. He prayed, “O Allah! Send Your most beloved person among the whole creation so that he may eat it with me.” Then Ali came and ate the meat with the Holy Prophet. (**Tirmidhi 3721, Tabarani**)
- ❖ Buraida relates, “The Holy Prophet loved his daughter Fatimah the most among women and Ali among the men.” (**Tirmidhi 3868, Mustadrak**)
- ❖ Jamih ibn Umair Tamimi says that once he visited Aisha bint Abi Bakr with his aunt and asked her, “Who was the dearest to the Holy Prophet?” Aisha replied, “Fatimah.” He then asked, “Who among men?” She replied, “Her husband (Ali). As far as I know, he is the man who keeps fasts excessively and offers devotional prayers during night.” (**Mustadrak 4744**)
- ❖ Umm Salama says, “I swear by Allah, Ali was the closest to the Holy Prophet among all as far as his status was concerned.” She relates that once they visited the Holy Prophet when he was not well. The Prophet asked, “Has Ali arrived?” He asked it several times, it seemed he had sent Ali for some important task. Afterwards Ali arrived and all others left the room because they assumed that he had

something to report to the Holy Prophet. Umm Salama further relates, “We all sat along the door and I was the nearest. Ali bent and started whispering to the Holy Prophet. On the same day the Holy Prophet left this world. As per status, Ali was his confidant.” (**Mustadrak 4671, Musnad Ahmad ibn Hanbal**)

- ❖ Usama ibn Zayd relates from his father (Zayd ibn Harithah) that one day Jafar ibn Abi Talib, Ali ibn Abi Talib and Zayd ibn Harithah were sitting together. Jafar said, “Among three of us, the Holy Prophet loves me the most.” Ali said, “Of all three of us, the Holy Prophet loves me the most.” Similarly, Zayd said, “Of all three of us, Prophet Mohammad loves me the most.” Then he said, “Lets go to the Holy Prophet and ask him that among three of us whom he loves the most?” Usama ibn Zayd relates that all three of them went to the Prophet and sought permission to meet. The Prophet asked, “Who is it?” They replied, “Jafar, Ali and Zayd.” The Holy Prophet said, “Allow them to come in.” They came in and asked, “O Prophet of Allah! Who do you love the most?” Prophet Mohammad said, “Fatimah.” They said, “O Prophet of Allah! We asked about the men.” Then Prophet Mohammad said, “O Jafar! Your creation resembles my creation and your morals resemble my morals and you are from me and my genealogy. O Ali! You are my son-in-law and father of my two grandsons (Hasan and Husayn), you are from me and I am from you. O Zayd! You are my slave, you are from me and with me and I like you the most in my nation.” (**Musnad Ahmad ibn Hanbal, Mustadrak**)
- ❖ Amr ibn Maymun relates a long Hadith from Abdullah ibn Abbas that the Holy Prophet sent someone with sura *at-Taubah* then he sent Ali after him to get the sura from him. Prophet Mohammad said, “No one can take this sura except the man who is from me and I am from him.” (**Musnad Ahmad ibn Hanbal**)

- ❖ Abu Sa'id al-Khudri narrates that once people complained about Ali. The Holy Prophet stood up to deliver the sermon. I heard that the Holy Prophet said, “O people! Do not complain about Ali, I swear by Allah that he strictly follows His path.” (**Musnad Ahmad ibn Hanbal, Mustadrak**)
- ❖ Umm Salama relates, “Undoubtedly whenever the Holy Prophet was annoyed, no one had the courage to talk to him except Ali.” (**Tabarani, Mustadrak**)
- ❖ Abu Rafay relates that the Holy Prophet sent Ali somewhere. When he came back, the Holy Prophet said, “Allah, His Prophet and Angel Gabriel are happy with you.” (**Tabarani**)
- ❖ Abu Barza al-Aslami relates that Prophet Mohammad said, “A man does not step in the hereafter until he is questioned about four things. First about his body, that in what deeds did he indulge his physical body in? About his life, that in what state he spent it? About his money, that how did he earn and spend it? And about love of the People of Cloak.” Someone asked, “O Prophet of Allah! What is the sign of our love for you?” As a reply, the Holy Prophet patted on the shoulder of Ali. (**Tabarani**)
- ❖ Zayd ibn Arqam relates that he heard the Holy Prophet while he was saying, “To whoever I am the master (*Mawla*), Ali is his master (*Mawla*).” (**Tirmidhi 3713, Mustadrak 4577**)
- ❖ Riyah ibn Harith narrates that Prophet Mohammad said on the event of Ghadir Khumm³², “Anyone who takes me as his master (*Mawla*), must take Ali as his master (*Mawla*).” (**Musnad Ahmad ibn Hanbal 23959, Tabarani**)
- ❖ Abu Ishaq relates that Sa'id ibn Wahab said, “Ali took witness from people that Prophet Mohammad had said, ‘To

³² Ghadir Khumm is located near al-Juhfah (now Rabigh) between Makkah and Madina. The Holy Prophet delivered a sermon at this place on his return from *Hajjatul Wida* (Farewell hajj).

whoever I am the master, Ali is his master as well.' It was verified by five or six Companions." (**Ahmad, Nisai**)

- ❖ Zayd ibn Arqam relates a tradition that Prophet Mohammad delivered a sermon at Ghadir Khumm and said, "Whoever has me as his master, has Ali as his master. O Allah! Befriend the friend of Ali, be the enemy of his enemy, grant victory to whoever helps in the victory of Ali and help whoever helps Ali." (**Tabarani, Mustadrak**)
- ❖ Imran ibn Husain narrates in a long tradition that the Holy Prophet said, "Undoubtedly Ali is from me and I am from Ali and Ali is the guardian of every believer after me." (**Tirmidhi 3712**)
- ❖ Sa'd ibn Abi Waqqas says, "The Holy Prophet narrated three such qualities of Ali that if I could possess even one of them, I would have loved it more than keeping red camels. The Holy Prophet said on one of the occasions, 'Ali holds the same status for me which Aaron held for Moses but there is no Prophet after me.' He also said, 'Today I shall hand over the flag to the individual who loves Allah and His Prophet, and Allah and His Prophet love him too.' I also heard the Holy Prophet saying, 'To whoever I am the master, Ali is his master'." (**Nisai**)
- ❖ Sa'd ibn Abi Waqqas relates, "I heard the Holy Prophet while he was saying, 'For whomever I am the guardian (*Wali*), Ali is his guardian (*Wali*).' I also heard when the Holy Prophet said to Ali, 'You hold the same status for me which Aaron held for Moses but there is no Prophet after me.' I also heard when the Holy Prophet was saying, 'Today I shall hand over the flag to the individual who loves Allah and His Prophet, and Allah and His Prophet love him too'." (**Nisai, Ibn Majah**)
- ❖ Al-Bara ibn Azib narrates, "We performed hajj with the Holy Prophet. While travelling, he rested at a place and

ordered to offer congregational prayer. Then he held Ali's hand and said, 'Am I not closer to the believers than their souls³³?' People replied, 'Yes of course!' Prophet Mohammad again asked, 'Am I not closer to every believer than his own life?' People replied, 'Yes Indeed!' Then the Holy Prophet said, 'Thus, he (Ali) is the friend of everyone who considers me his master (*Mawla*). O Allah! Befriend whoever is friend with Ali and be the enemy of whoever keeps animosity with Ali'." (**Ibn Majah**)

- ❖ Buraida relates, "I had a complaint against Ali during the expedition of Yemen. On returning to the sacred assembly of the Prophet, I criticized Ali. I noticed the sacred face of the Prophet turned red with anger and he said, 'O Buraida! Am I not dearer to the true believers than their lives?' I replied, 'O Holy Prophet! Certainly, you are.' The Holy Prophet then said, 'For whoever I am the master, Ali is his master'." (**Nisai, Musnad Ahmad ibn Hanbal, Mustadrak, Musannaf of ibn Abi Shaybah**)
- ❖ Maymun Abu Abdullah relates from Zayd ibn Arqam, "When we rested in the valley of Khumm with Prophet Mohammad, he led congregational prayer in extreme heat. Then he delivered a sermon. In order to protect the Prophet from the scorching heat of the sun we had a cloth covering the branches of the tree. The Holy Prophet said, 'Do you not verify that I am closer to the believers than their lives?' Everyone agreed to it. Then Prophet Mohammad said, 'Indeed, whoever has me as his master, must consider Ali his master. O Allah! Befriend the friend of Ali and be the enemy of the enemy of Ali'." (**Musnad Ahmad ibn Hanbal, Bayhaqi, Tabarani**)
- ❖ Amr ibn Maymun and Abdullah ibn Abbas narrate a long Hadith that Prophet Mohammad asked his cousins, "Who amongst you would want to be my friend in this world and in

³³ Referring to verse 6, sura *al-Ahzab*.

the hereafter?” Narrators say that at the time young Ali ibn Abi Talib was sitting next to the Holy Prophet. Everyone refused, then Ali said, “I will be friends with you in this world and the hereafter.” On this the Prophet said, “O Ali! You are my friend in this world and the hereafter.” Then Prophet Mohammad addressed a man sitting next to Ali and asked, “Would you want to be my friend in this world and the hereafter?” The man refused, upon which Ali again proclaimed to be the Prophet’s friend. The Holy Prophet again said, “Ali you will be my friend in this world and the hereafter.” (**Musnad Ahmad ibn Hanbal, Ibn Abi Asim, Mustadrak**)

- ❖ Ibn Buraida relates a long tradition from his father, “The Holy Prophet said, ‘Doomed are the people who blaspheme Ali. Whoever humiliates Ali, he humiliates me and whoever is away from Ali, he is away from me. Undoubtedly Ali belongs to me and I belong to Ali. He is created from my soil and I am created from the soil of Prophet Abraham but I am superior to Prophet Abraham. Some of us (Prophets) are the progeny of other Prophets. Allah Almighty hears and knows everything. He (Ali) is the guardian of all of you after me.’ I requested, ‘O Holy Prophet! Please spare some time for me and give me your hand as I want to renew my oath of allegiance.’ I did not detach myself from the Holy Prophet until I renewed my oath of allegiance.” (**Tabarani**)
- ❖ Ammar ibn Yasir relates that the Holy Prophet said, “Whoever believes in me and verifies my Prophethood, I exhort him to believe in Ali’s highest rank. One who considers him the guardian, he considers me the guardian and who considers me his guardian, in fact considers Allah his Guardian. Whoever loves Ali, in fact loves me and he who loves me, in fact loves Allah. Similarly, whoever keeps enmity against Ali, in fact holds it for me and whoever keeps enmity against me actually keeps it against Allah.” (**Daylami, Ibn Asakir, Muttaqi al-Hindi**)

- ❖ Abdullah Jadhli relates, “Once I visited Umm Salama. She asked, ‘Do you people abuse the Holy Prophet?’ I replied, ‘I seek refuge with Allah from it.’ Or I said, ‘Allah is the Holy Essence’ or I uttered some similar sentence. She said that she had heard the Holy Prophet while he was saying, ‘Whoever abuses Ali (in fact) abuses me’.” (**Musnad Ahmad ibn Hanbal, Nisai, Mustadrak**)
- ❖ Abdullah ibn Abbas relates a tradition from Ali, he said, “The Holy Prophet looked towards me and said, ‘O Ali! You are the leader in this world as well as in the hereafter. Your beloved is my beloved and my beloved is the beloved of Allah. Your enemy is my enemy and my enemy is Allah’s enemy. Disaster for him who keeps spite against you after I pass away’.” (**Mustadrak**)
- ❖ Ammar ibn Yasir relates, “I heard the Holy Prophet saying to Ali, ‘Felicitations for the one who loves and supports you and destruction for him who hates and denies you’.” (**Mustadrak, Abu Ya’la, Tabarani**)
- ❖ Salman the Persian relates that the Holy Prophet said to Ali, “Whoever loves you, in fact loves me and whoever keeps malice against you, in fact keeps it for me.” (**Tabarani 5973**)
- ❖ Abdullah ibn Abbas relates that the Holy Prophet ordered to close doors of all the houses that opened in the Prophet’s Mosque except that of Ali’s house. (**Tirmidhi, Mustadrak**)
- ❖ Abdullah ibn Umar relates, “We the Companions of the Holy Prophet used to say during his life that he is superior to all the mankind. After him, Abu Bakr is superior, then comes Umar. Ali is blessed with three magnificent virtues. If I had even one of them, I would have loved it more than keeping high breed red camels. First is that the Holy Prophet married his beloved daughter to him. Second, the Holy Prophet ordered to close doors of all houses that opened in the Prophet’s Mosque except Ali’s house and third is that the

Holy Prophet granted him the flag on the day of Khaybar.”
(Musnad Ahmad Ibn Hanbal)

- ❖ Aisha bint Abi Bakr relates that the Holy Prophet said to her, “Bring the master of Arab to me.” She asked, “O Holy Prophet! Are you not the master of Arab?” He replied, “I am the master of all mankind and Ali is the master of Arab.” **(Mustadrak, Abu Nu’aym)**
- ❖ Umm Salama narrates that the Holy Prophet said, “Ali and the Quran are inextricably linked together. They will never separate from each other until they come to me on the pond of al-Kawther.” **(Mustadrak, Tabarani)**
- ❖ Jabir ibn Abdullah reports that the Holy Prophet said, “People belong to different genealogies but I and Ali belong to the same genealogy.” **(Tabarani)**
- ❖ Abdullah ibn Abbas relates that the Holy Prophet said, “The foremost ones are three; for Moses, Joshua is the one, for Jesus it is Habib al-Najjar³⁴ (the believer from the People of Yasin) and for me it is Ali ibn Abi Talib.” **(Tabarani)**
- ❖ Abdullah ibn Abbas relates that the Holy Prophet said to Umm Salama, “This is Ali ibn Abi Talib, his body is my body and his blood is my blood and he holds the same status for me as Aaron held for Moses but there is no Prophet after me.” **(Tabarani)**
- ❖ Abdullah ibn Hakim says that the Holy Prophet said, “On the night of Miraj Allah told me three qualities of Ali through revelation, He is the master of all true believers, head of the pious and leader of the people with radiant faces (the people of *Faqr*).” **(Tabarani)**

³⁴ Habib al-Najjar is mentioned in the Quran in sura *Yasin* verses 20-27. He lived in the time of Christ in Antioch and believed in the message of Christ sent to the People of Yasin (mentioned in the Quran as the people of the city). Habib persuaded his people to believe in Christ’s message and was martyred for his faith.

- ❖ Abdullah ibn As'ad ibn Zurarah relates from his father that the Holy Prophet said, "Allah Almighty has revealed upon me the three titles of Ali;
 1. He is the lord of Muslims.
 2. He is the leader of the pious.
 3. He is the leader of those with enlightened forehead."**(Mustadrak 4668)**
- ❖ Abdullah ibn Abbas said that the following verse was revealed regarding the love of Ali:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ دُورًا ◀ (١٩:٩٦)

Meaning: Surely, those who believed and did pious deeds, the most Kind (Lord) will create love for them in the hearts (of the people). **(19:96)**

He added, "It means He will create love for Ali in the hearts of believers." **(Tabarani)**

- ❖ Abdullah ibn Masud relates that the Holy Prophet said, "Allah ordered me to get my daughter Fatimah married to Ali." **(Tabarani)**
- ❖ Jabir ibn Abdullah says, "During the Battle of Khaybar, Ali dislodged the door of the fort, hence the Muslims attacked the fort and conquered it. It is a verified fact that the door was so heavy that forty people together could lift it." **(Ibn Abi Shaybah)**

DEATH OF THE HOLY PROPHET

The Companions loved the Prophet ardently and intensely. The death of the Holy Prophet drowned them in the ocean of grief and sorrow. Ali was brought up under his kind supervision. He was the Prophet's cousin and son-in-law as well. Thus, he was in an intense grief.

Since Ali was the closest relative, he along with Fadl ibn Abbas and Usama ibn Zayd had the honour of bathing the sacred body of the Prophet. While Ali was bathing him, he was uttering, "May my parents be sacrificed on you. You were pure and immaculate in your life as well as after (physical) death."

ALI AND THE CALIPHATE OF ABU BAKR

This is an undeniable fact that Ali ibn Abi Talib took the pledge of allegiance on the hands of Abu Bakr and accepted him as Caliph without being forced. The Lion of God could not be fearful or tactical in the decisions about the truth. As Iqbal says:

آئین جو ان مردان حق گوئی و بے باکی

اللہ کے شیروں کو آتی نہیں روپاہی

Explanation: The great men say the truth fearlessly. They are the lions of God and are not cunning like fox.

When did Ali pledge allegiance to Abu Bakr?

In answer to this question al-Tabarani says that Ali took oath on the hands of Abu Bakr forty days after the death of the Holy Prophet.

Ibn Khaldun writes:

- ❖ Ali went to Abu Bakr. Coincidentally Umar was also present there. Ali asked Abu Bakr to speak to him in private. Abu Bakr asked Umar to give them privacy. Then Ali said, "Why did you take oath of allegiance from the Muslims in Saqifah³⁵ in my absence? You did not even consult me. You could have called me." Abu Bakr replied, "I did not go to Saqifah with the intention of taking oath of allegiance, rather

³⁵ Historical importance of Saqifah of Saida clan is that it is the place where Abu Bakr took oath of allegiance from Muslims after the death of Holy Prophet.

I went there to resolve the dispute among the *Ansar* and the emigrants. *Ansar* wanted to choose the leader from their community while emigrants wanted a leader from themselves. Both parties were ready to fight with each other on this matter. I did not ask people to pledge on my hand, rather they unanimously decided it. As far as the question is concerned that why I did not call and consult you regarding the matter, gauge the situation and decide for yourself whether I did the right thing or not? You were busy in the funeral rites of the Holy Prophet, how could I call you just to consult about this matter! Had I not taken oath of allegiance immediately on the request of these people, a conflict might have occurred which could have been beyond control.”

On hearing this, Ali ibn Abi Talib pondered for a few moments then pledged allegiance to Abu Bakr. (**Tareekh Ibn Khaldun Vol.1**)

This narration of Ibn Khaldun does not state when did Ali pledge allegiance to Abu Bakr. However, this fact is crystal clear that Ali was satisfied with the explanation of Abu Bakr, therefore he took oath of allegiance willingly and without any hesitation.

Syed Ameer Ali, the famous jurist, belonged to the Shia sect. He writes in his renowned English book *The Spirit of Islam*:

- ❖ Ali pledged allegiance to Abu Bakr instantly to demonstrate his true affinity and determination towards the religion and to save the followers of his master, Prophet Mohammad, from disintegration. He was overlooked thrice but he pure-heartedly accepted the decision of the electors. He never proposed himself as a candidate for caliphate. He supported the chosen Caliphs in every way and gave useful suggestions. The Caliphs also regarded him and acknowledged the explanations of Hadiths given by him. (**The Spirit of Islam**)

This excerpt of Syed Ameer Ali reflects that Ali pledged allegiance without any delay and not only fully supported the Caliphs but also gave them valuable suggestions.

In this regard, it is worth reviewing a tradition from Abu Sa'id al-Khudri. Bayhaqi narrates it as follows:

- ❖ Abu Bakr sat on the pulpit and glanced at the audience to acknowledge the presence of all the honourable people of the nation. He did not see Zubayr ibn al-Awam, thus he sent someone to call him. When he arrived, Abu Bakr said:

“O cousin and Companion of the Prophet of Allah! Do you want to shatter the unity of the Muslims?”

Zubayr replied, “O Caliph of the Prophet! Do not be upset.” After saying this, he got up and pledged allegiance on the hand of Abu Bakr.

Then Abu Bakr glanced at the audience again and noticed the absence of Ali. He sent someone to call him. Ali arrived immediately.

Abu Bakr said, “O cousin and the beloved son-in-law of the Prophet! Do you want to disintegrate the Muslims?

Ali replied, “O Caliph of the Prophet! Please do not be upset on this delay.” Saying this, he got up and pledged allegiance on the hand of Abu Bakr. (**Bayhaqi**)

Ibn Kathir has narrated many traditions which certify the support of Ali for Abu Bakr. However, all of them cannot be mentioned here. Ibn Kathir writes:

- ❖ It is true that Ali did not part from Abu Bakr (during his caliphate) even for a moment. He offered prayers under his

imamate, fought the apostasy wars under his leadership and followed Abu Bakr till Zhu Qissa³⁶.”

- ❖ Habib ibn Thabit relates that Ali was at his residence when someone told him that Abu Bakr is at the mosque for the pledge of allegiance. At the time Ali was wearing a long shirt, he went to the mosque right away (without changing) so he may not be late in taking the oath and had someone bring clothes from his home to change. Then he stayed in the mosque. (**Tareekh al-Umam wal Muluk vol. III**)

In the caliphate of Abu Bakr, Ali ibn Abi Talib was appointed as the Counsellor of the state. All important decisions were taken on his advice. He offered salat led by the Caliph Abu Bakr and also received the allowance allocated by him. Ali ibn Abi Talib also served as a scribe during the caliphate of Abu Bakr and always remained his well-wisher.

In the beginning of the caliphate of Abu Bakr several impediments harmed the foundations of the state. Especially the issue of apostasy was so extreme that Abu Bakr did not even care for his old age and was set to fight against the apostates. Ali followed him and was able to catch him near Zhu Qissa, he held the reins of Abu Bakr's horse and said:

“O Caliph of the Prophet! Where are you headed to? I request you the same as I did to Prophet Mohammad in the Battle of Uhud. For the sake of Allah put your sword back in the scabbard. Do not go to war yourself, God forbid if you get into any trouble, the system of the state will not sustain.” (**Tareekh Ibn Khaldun Vol. I**)

Sa'id ibn Safwan narrates when Ali was told about the death of Abu Bakr, he became restless with sorrow. Eyes of all the Companions were filled with tears and every soul was grieved. The atmosphere of Madina was stirred with the cry of distress. Ali, the epitome of bravery and valour, was also in tears. He

³⁶ Location of war against the false claimant of Prophethood, Tulayha.

hasted towards the house where the sacred dead body of Abu Bakr was kept and presented him accolade in the following words:

“O Abu Bakr! May Allah have mercy upon you. You were the first to believe in the Holy Prophet and adopt Islam. Your faith was sheer sincerity. Your belief was the strongest of all. You were incomparable in generosity and the fastest in the matters of Islam. You were the firmest in your love for the Holy Prophet and careful in the matters regarding him. You were the guardian of the Companions of the Prophet. You were the best as a friend. Your virtues were the greatest and best of all. You had the utmost rank and were the closest to the Holy Prophet. You had the most resemblance with the Holy Prophet. You had ultimate splendour and glory in the court of the Holy Prophet and were the most trustworthy in his eyes.

O Abu Bakr! May Allah grant you the best reward on behalf of His religion Islam, His Prophet and all the Muslims.

You validated the message of Prophet Mohammad when people demurred it. Thus, the Holy Prophet entitled you as ‘the truthful’.”

The sermon of Ali ibn Abi Talib was a like a roaring ocean which depicted his emotions for Abu Bakr. I have shortened it to avoid prolongation.

ALI AND THE CALIPHATE OF UMAR

Umar had great regard and devotion for Ali ibn Abi Talib since the life of the Holy Prophet and even before holding the seat of caliphate. This can be verified through various incidents.

- ❖ Fatimah bint Mohammad, the Lady of Paradise, was the dearest to the Holy Prophet. Several notable people of Quraish wished to marry her but the Holy Prophet did not give positive response to anyone. Ali, the Lion of God, also

wished to have the honour of marrying her but was hesitant because of his not so good financial status. Abu Bakr and Umar observed Ali's hesitancy in this regard so they encouraged him to talk to the Prophet regarding this matter and promised to financially support him. When the Holy Prophet accepted Ali's proposal, he went to Abu Bakr and Umar overjoyed. They were also very delighted to hear this and persuaded Usman as well to support him financially.

(Kashf al-Ghumma Vol. I)

- ❖ In Battle of the Trench, when Ali cut the head of the chief warrior of Arab, Amr ibn Abd al-Wud and presented it in front of the Holy Prophet, both Abu Bakr and Umar stood up in joy and kissed the head of Ali. Such ardent love and devotion is for the dear ones only. **(Kashf al-Ghumma Vol. I)**
- ❖ Before death, Abu Bakr appointed Umar as his successor Caliph. The people of Islam pledged allegiance to him and so did Ali ibn Abi Talib.
- ❖ Ali ibn Abi Talib was member of the consultation committee (*Majlis-e-Shura*) during Umar's caliphate. All the political, jurisprudential and military affairs were decided only after consulting him. Umar often preferred Ali's advice over others' suggestions.
- ❖ Umar had established an advisory department *Dar-ul-Ifta* in which free advice was provided on the legal matters. Several prestigious Companions having prudence about legal matters were associated with this department who would give their valuable suggestions free or on stipend. Ali was also part of this department. No one in the Islamic state was allowed to pass fatwa³⁷ except Ali.
- ❖ In the Battle of Nahavand, lakhs of Persian troops were fighting against Muslims. When their famous and experienced

³⁷ Legal verdict on point of Islamic law.

soldier Firuzan called for duel, the Caliph, Umar ibn Khattab himself wanted to fight with him. Several Companions appreciated the decision but when Ali was consulted, he said:

“The base of victory in Islam is not on the number of warriors, rather Islam is the religion of Allah which He has made dominant. These are the soldiers of Allah, He has prepared and aided them Himself, that is why they have achieved success and progression. Allah has promised us, He will fulfil His promise and grant victory to the Muslim army. Although the Arab Muslims are smaller in number but they are significant due to the beneficence of Islam. They have strength and dominance because of their harmony and unity. O Leader of the Believers! You become the pivot of your army and direct them from here. Crush the non-believers and send them to hell. (**Tareekh al-Khulafa, Vol. II**)

- ❖ When Umar allocated allowance for the Companions from treasury, he deemed the rank of the Companions. The highest ranked group was allocated the stipend of five thousand dirhams annually and Ali ibn Abi Talib was also included in it. Ali received the allowance in the caliphate of Umar which depicts two things. Firstly, Ali considered the caliphate of Umar rightful. Secondly, Umar had extreme regard and devotion for Ali.
- ❖ Umar asked Ali for his daughter Umm Kulthum’s hand in marriage to which Ali agreed. The couple was wedded in *Dhul al-Qadah* 17 AH. All the authentic historians have mentioned about this wedding in their books.

Ibn al-Athir mentions in his book *Al-Kamil fit-Tareekh* (The Complete History):

- ❖ Umar married Umm Kulthum bint Ali who was the daughter of Ali and Fatimah bint Mohammad. She was given forty thousand dirhams in *mehr*.”

This fact is also indirectly narrated in *Bukhari*, chapter *Al-Jihad*. It shows that there was no animosity, hatred or lack of trust among these Companions of the Prophet.³⁸

CALIPHATE OF ALI IBN ABI TALIB

28th Dhul al-Hijjah 35 AH till 21st Ramadan 40 AH

(27th June 656 AD – 28th January 661 AD)

Martyrdom of Usman had polarizing effects and things got out of hand. Most of the noble Companions and the sacred wives of the Holy Prophet had gone to Makkah for performing hajj. The rebels were freely roaming in Madina. The dead body of Usman was lying unattended because the rioters were not letting anyone go near it. Three days passed by. Finally, Ali and some Companions talked to the rebels but they did not allow the burial of Usman. Ali, not caring about his life, rebuked them extremely and took care of Usman's burial and last rituals himself. Because of the circumstances Usman could not be buried in Jannat al-Baqi. He was buried in a cemetery behind Jannat al-Baqi. Later on, the wall separating the two cemeteries was demolished and Jannat al-Baqi was extended in the direction of the cemetery. Now Usman's tomb is inside Jannat al-Baqi. Among the noble Companions, Ali ibn Abi Talib, Talhah ibn Ubaydullah, Zayd ibn Thabit, Ka'ab ibn Malik took part in Usman's funeral. The

³⁸ If a man loves someone only then he names his children after that person's name. Ali also named his three sons after the names of the three Caliphs. Description of which is as follows:

- 1- Ali's wife Umm al-Banin birthed four sons; Abbas Alamdar, Jaffar, Abdullah and Usman. All four brothers were martyred in the Battle of Karbala. Among them Usman was named after the third Caliph.
- 2- Ali's wife Layla bint Mas'ud bore two sons. Ali named one of the sons as Abu Bakr. Although Abu Bakr is a teknonym and not a name but since he loved the first Caliph thus he named his son Abu Bakr. He named his second son as Ubaidullah. Both these sons were also martyred in the Battle of Karbala.
- 3- According to the books on genealogy and the books of history, the progeny of Ali progressed from his five sons, Hasan, Husayn, Mohammad ibn al-Hanafiyyah, Abbas Alamdar and Umar al-Atraf. His son Umar was named after the second Caliph.

rioters were agitating even during funeral and burial but Ali strictly reproached them.

After the martyrdom of Usman ibn Affan, a group of *Ansar* and emigrants went to Ali with the intention of pledging allegiance to him but Ali refused by saying, “I would rather be a vizier than the ruler, I will vote for whoever you will chose.”

Continuous plea and request of people could not change his mind.

After the martyrdom of Usman, the rioters had to face a lot of trouble. They knew that the Muslims will not agree upon caliphate of anyone else except the Quraish. They tried to convince Talhah, Zubayr, Sa'd, Abdullah ibn Umar and Ali to take the seat of Caliph but all of them refused. People from Kufa were inclined towards Zubayr while the people from Basra wanted Talhah to be the next Caliph. People from Egypt were pressurizing Ali to accept caliphate.

When none of the Companions accepted the seat of caliphate, the miscreants got worried. The ignorant and the malicious ones among them wanted to go back leaving Madina in such an indecisive situation but the ones with a little wisdom could see polarizing situation arising in Madina, therefore, they did not want to leave without selecting a Caliph. Majority of them were from Egypt. Finally, they assembled the people of Madina and said, “You are the members of consultation committee (*Majlis-e-Shura*). Your ordain is implemented on the whole Mohammadan umma. Choose a Caliph from amongst you within two days. We will leave after pledging allegiance to whoever you choose. If you fail to do this, we will leave after killing so and so person.” This was a difficult situation for the residents of Madina. They had seen what insurgents had done to the innocent Caliph Usman. Therefore, they went to Ali ibn Abi Talib and insisted him to accept caliphate. Initially, Ali refused but when the people of Madina were persistent, he asked them to give him a day to think over it. Next day the Companions went to him to persuade him

again. Meanwhile, a group of Egyptian rebels went to him with Hakim ibn Jabalah, along with them accompanied a group from Kufa led by Ashtar Nakha'i. All of them pressurized Ali so much that he could not refuse and had to accept the seat of caliphate.

ALI'S PLEDGE OF ALLEGIANCE AND FIRST SERMON AS A CALIPH

Ali went to the Prophet's Mosque and addressed people in the following words:

“O people! You have right upon me just because you have chosen me as your Caliph. Yesterday you came to me full of tumult and I resisted to accept caliphate. But you all insisted that I become your Caliph and take decisions for you.”

People said, “Indeed we did that, and we still stand by it.”

Ali prayed, “O Allah! Be my Witness.”

Then people pledged allegiance on the hands of Ali. It was Friday 28th *Dhul al-Hijjah* 35 AH.

Talhah ibn Ubaydullah and Zubayr ibn al-Awam pledged allegiance to Ali on the condition that he would follow and implement the rules set by Prophet Mohammad and will enforce sharia. It is also related that because of the pressure from the insurgents, they had pledged allegiance to Ali before he came to the mosque. (*Tareekh ibn Khaldun*)

DEMANDING RETRIBUTION OF USMAN'S MURDER

After delivering the sermon, Ali went home. After some time Talhah ibn Ubaydullah and Zubayr ibn al-Awam followed him. Ali welcomed them and asked the reason of their arrival. Both of them said, “We agreed to pledge on the condition that you will

take revenge of the assassination of Usman. We have come to remind you.” Ali replied, “I am truly saddened at the assassination of Usman. I care about his rights and retribution. I will definitely punish his murderers but will not show any haste in it. I cannot act on your suggestion until the state matters are settled and people are directed to the right path.” On hearing this Talhah and Zubayr went back. However, in the streets of Madina, people started demanding revenge from Usman’s assassins in low voices. (**Tareekh-e-Islam by Professor Abdullah Malik**)

When Ali ibn Abi Talib came to know that people of Madina were making various assumptions regarding retribution of Usman’s murder, he went to the pulpit of the Prophet’s Mosque and gathered people to address them. Ali clearly declared that he was absolved of Usman’s murder. He also shared the responsibilities he had as the Caliph and the problems he was facing. He advised people to keep calm and assured them that justice would be done.

The next day, Marwan ibn al-Hakam and some other people from the Umayyad tribe went to Syria and Ali could not stop them.

AISHA’S DEMAND OF RETRIBUTION OF USMAN’S MURDER

During the siege of Usman’s house, Aisha bint Abi Bakr had gone to Makkah for hajj. After hajj, when Aisha was returning to Madina, a person named Ubaydullah ibn Abi Salma Layshi met her. When she asked him about the condition of Madina, he told her about the assassination of Usman. On hearing the news she became extremely sad and announced that the revenge for the murder of Usman would be definitely taken. She also added, “The insurgents have shed the blood of an innocent person which is declared unlawful by Allah Almighty. They have stained the

glory of the sanctified city to which the Prophet of Allah migrated. They shed blood in the sacred month in which killing is prohibited. They looted what was not legit for them. By Allah! Single finger of Usman is better than the world full of such rioters. Undoubtedly, Usman is pure and free of the accusations rioters blamed him for, just like gold is refined of impurities and dirt is washed off from the cloth.”

Aisha postponed her return to Madina. Abdullah ibn Hadrami, who was appointed as the governor of Makkah by Usman, went to Aisha and said, “I will be the first one to take revenge for the assassination of Usman.” On hearing this, all the people from the Umayyad tribe gathered who had left for Makkah after the martyrdom of Usman. Sa’id ibn al-As and Walid ibn Uqba were also among them. From Madina, Talhah ibn Ubaydullah and Zubayr ibn al-Awam had also come to Makkah. Abdullah ibn Amir from Basra and Ya’la ibn Umayyah from Yemen arrived with six hundred camels and six lakh dinars. Talhah and Zubayr briefed them about the condition of Madina in detail. They particularly discussed the assassination of Usman, pledge of allegiance taken by Ali and the demand of retribution for Usman’s murder. Some people suggested to go to Syria. Abdullah ibn Amir disagreed and informed that in Syria Ameer Muawiya is enough to deal with the rioters. He then suggested, “We should go to Basra as the people of Basra are naturally inclined towards Talhah. Moreover, I have deep rooted relations there. When we will take control over Basra, people there will also stand with us in demanding the revenge. Thus, we will be in a better position to fight the murderers of Usman.” Everyone liked this suggestion and decided to head towards Basra.

When they were ready to leave for Basra, it was announced in the city, “Aisha bint Abi Bakr is heading towards Basra along with Talhah and Zubayr. Those who support Islam and want to take revenge of the assassination of Usman should come along.

Those who do not have conveyance will be provided.” More or less sixteen hundred people joined Aisha from Makkah. People from surrounding areas also joined because of which the number of troops increased to three thousand. At the time, Umm Fadl, the wife of the Prophet’s uncle Abbas ibn Abd al-Muttalib was residing in Makkah. She secretly wrote a letter to Ali in which she described the situation of Makkah.

When Aisha left Makkah, other wives of the Holy Prophet travelled with her till Dhat’ Irq³⁹ and from there said goodbye to her in tears. Here a Hadith is worth mentioning:

❖ One day the Prophet of Allah was sitting in his house and most of his wives were present. Suddenly, he said, “I wish I may find out who amongst you will be the one on seeing whom the dogs of Chashma Khwab will bark!”

The caravan proceeded from Dhat’ Irq. Aisha was riding a camel named Askar. When the caravan reached Chashma Khwab, the dogs started barking upon seeing the caravan. Aisha asked, “What place is this?” She was told that it was Chashma Khwab. She got anxious on knowing it and said, “Take me back! Take me back!” Instantly, she patted on the neck of the camel, had it sit down and got off the camel. The caravan stopped. She stayed there for one night and one day. After remembering the saying of the Prophet, Aisha was perplexed. Signs of anxiousness were visible on her face. A day passed by in this state when someone shouted and said, “Hurry up! Hurry up! Ali has arrived.” On hearing this the caravan quickly headed towards Basra and finally stopped on reaching there. Talhah and Zubayr took control over Basra and expelled the governor of Basra, Usman ibn Hunain.

³⁹ A waystation on the way form Makkah to Kufa, located 92 kilometers northeast of Makkah.

ALI'S DEPARTURE TOWARDS BASRA

As you have read earlier, Ali was informed of the conditions of Makkah by his aunt, Umm Fadl, the wife of Abbas ibn Abd al-Muttalib. She had also informed him that Talhah and Zubayr were advancing towards Basra. This was an apprehensive news for Ali, so he started preparations to leave for Basra. Ali departed for Basra in the end of *Rabi ath-thani* 36 AH, taking along troops from Madina, Kufa, Egypt and Makkah.

When Ali reached Rabadha, he got the news that Talhah and Zubayr had taken control of Basra. This news added to his apprehensions. He halted at Rabadha and passed several ordains. While he was still in Rabadha, a group from tribe Tayy came to him and offered help. Ali appreciated them and included them in his army. When he left from Rabadha, he came across a man from Kufa. Ali inquired him about the strategy of governor of Kufa, Abu Musa al-Ash'ari. He said, "If you intend to reconcile then he will obey you but if you choose to fight then he will part." Ali replied, "Unless we face some accidental situation, we intend nothing but reconciliation." Ali then marched forward and reached Zeeqar. From there, Ali sent Mohammad ibn Abu Bakr and Mohammad ibn Jafar to deliver his letter to Abu Musa al-Ash'ari. They tried to convince Abu Musa to promise his support and fight along with them in case of war but he said, "To opt for war is the way of world and to reconcile is the way to better hereafter."

On hearing Abu Musa's verdict, the people of Kufa refused to cooperate with the representatives of Ali. Due to which Mohammad ibn Abu Bakr and Mohammad ibn Jafar had to take a stern stance but Abu Musa al-Ash'ari stood by his decision and said, "If war is necessary then it must be against the insurgents who took the path of violence and killed innocent Usman." Mohammad ibn Abu Bakr and Mohammad ibn Jafar returned to Ali and briefed him about the situation in Kufa. Then Ali sent Abdullah

ibn Abbas and Malik al-Ashtar to Abu Musa al-Ash'ari. Despite being potentially the best, both of them could not change Abu Musa's mind. When they returned, Ali sent his son Hasan and Ammar ibn Yasir to Kufa. On getting the news of their arrival, Abu Musa al-Ash'ari went to the mosque to meet them. When Hasan mentioned his reason of arrival, Abu Musa said:

"I have heard from the Prophet of Allah, he said, 'Soon there will be tribulations, he who will remain seated shall be better than the ones standing. He who will remain standing shall be better than the ones walking and the one walking shall be better than those riding. All Muslims are brothers to one another. It is unlawful for them to shed each other's blood and usurp each other's wealth'."

On hearing this speech, Ammar ibn Yasir got furious and started objurgating and condemning Abu Musa but he did not respond. However, his supporters attacked Ammar ibn Yasir. Abu Musa came forward and saved him. Meanwhile, Zayd ibn Suhan reached there with a letter from Aisha for Abu Musa al-Ash'ari and the people of Kufa. Zayd started reading the letter right away despite that the people around forbade him to do so. The supporters of Ali were also present there who tried to attack Zayd. Abu Musa kept trying to stop the fight.

Malik al-Ashtar again came to Kufa and presented two conditions in front of Abu Musa al-Ash'ari. First, he would cooperate with Ali ibn Abi Talib in every condition. If not, he must leave Kufa before the evening. Abu Musa al-Ash'ari agreed to leave Kufa there and then.

Hasan ibn Ali and Malik al-Ashtar along with the people of Kufa went to meet Ali at the station of Zeeqar.

MEDIATION OF AL-QA'QA IBN AMR AL-TAMIMI

When both parties along with their armies were all set to fight, Ali sent al-Qa'qa, a Companion of the Prophet, to Aisha in an attempt to mediate. He first instructed al-Qa'qa regarding different aspects of the matter then allowed him to answer any new issue that may arise during negotiations according to his wisdom and understanding. Thus, al-Qa'qa went to Aisha and both had the following dialogue:

Qa'qa: O Mother of the Believers! What made you revolt?

Aisha: The conflict among people and the thought to course correct them.

Qa'qa: Please call Talhah and Zubayr so we can talk in front of them.

Aisha called both of them. When they arrived, the discussion proceeded as:

Qa'qa: Earlier I asked the Mother of Believers what made her to revolt. I would like to ask the same question to both of you.

Talhah and Zubayr: Our answer is the same as her answer.

Qa'qa: Her answer was, "Conflict among people and correction of the Muslim umma." I ask what way you all want to follow to course correct people.

Talhah and Zubayr: We want retribution of the murderers of Usman and if this is not done, it will be like denying the teachings of Quran.

Qa'qa: That is true! We also agree to it, but your approach is wrong. The six hundred people of Basra whom you killed did not murder Usman. Such actions will not lessen the conflict among the Muslims rather will worsen it.

Aisha: Then what do you suggest?

Qa'qa: You are the Mother of Believers, the source of our peace and prosperity. Do not deprive us of your beneficence and indulge us in anarchy otherwise you will also have to face the trial. Let us work on reconciliation and forget the differences. When the conflict among us is resolved then together we can take revenge from the murderers of Usman. In this way, we can follow the teachings of Islam and the sanctity of Muslims will also be secured.

Aisha: Your suggestion is valid, we agree to it as long as Ali approves of it as well.

Qa'qa: I will go talk to him right now. I am sure he will agree to it rather he will be pleased to hear it.

Talhah and Zubayr: If Ali will be pleased with this, we will also be delighted upon the unity among the Muslims.

BATTLE OF THE CAMEL

Battle of the Camel is the battle which stained the sanctity of Islamic history. In the battlefield, the leader of one army was the honourable lady whom the Holy Prophet trusted utmostly. She had the honour of being the Mother of Believers. Prophet Mohammad stayed at her home in his last days and her home was chosen as his rest place till the doomsday. This eminent lady was Aisha bint Abi Bakr. Fighting opposite to her was army of the man who was not only brought up by the Holy Prophet but he also married his beloved daughter to him. This was the man loyal to the Prophet and brave like a lion, he was none other than Ali ibn Abi Talib.

It did not suit both personalities to fight against each other. They should not have gotten into a war. In fact, they were not fighting against one another. The world can attest, they did not fight on

their own will. They were tricked and pushed into the flames of war through betrayal and deception. Both parties had already reconciled, they had agreed on the formula of “first unity and reformation then retribution.” However, the evildoers and the enemies of Islam never wanted harmony among the Muslims.

The followers of Abdullah ibn Saba and the murderers of Usman put their heads together in the darkness of night and concluded that reconciliation between Ali and Aisha would make their lives miserable. In that case they would be severely punished and beheaded for sure. How could they bear this! Thus, in order to protect themselves, they wove a web to trap the believers which resulted in the loss of thousands of Muslim lives.

After being exhausted for months, both parties were sound asleep in the joy of reconciliation when the rebellious insurgents attacked both sides simultaneously. Disrupted from sleep, they got up and haphazardly held their swords and were forced into killing each other. The army of Aisha thought that Ali had breached the settlement and vice versa. When Talhah and Zubayr heard the screams and saw the storm of arrows, they inquired the reason and were told that the people of Kufa had attacked without waiting for the morning. Both simultaneously hollered, “Alas! Ali is adamant to shed blood.”

On the other hand, when Ali came out of his camp, a person assigned by the evildoers cried that the people of Basra had attacked and their troops were marching forward while shooting arrows. On hearing this Ali said, “Alas! Talhah and Zubayr are adamant to shed blood.”

Ali rode his horse to the battlefield and directed his troops to take position. Then the battle initiated and got so horrendous that no one had the time to comprehend the actual situation. However, Ka'b ibn Sur went to Aisha and said:

“O Mother of the Believers! The battle has started vigorously. The Muslims are beheading each other and cutting each other’s chests open. Please go to the battlefield and stop people. Perhaps the Muslims turn towards reconciliation upon seeing you.”

Then Aisha was seated in howdah and mounted on the camel. The howdah was covered with armours and brought to a place from where the scene of the battlefield was easily visible. The war continued for some time and then the army of Basra started losing so they began to back off. Ali ordered his troops not to follow them.

Due to the conspiracies of the miscreants when both the armies came face to face, they were so close that the necks of their horses touched one another. At one moment, when Ali looked up, Zubayr ibn al-Awam happened to be in front of him. Talhah ibn Ubaydullah was also nearby. Ali said, “You showed animosity towards me by gathering armaments and soldiers against me. Will you be able to justify this animosity before Allah? Am I not your religious brother? Is it not forbidden upon you to shed my blood and likewise for me to shed your blood? Can you give even one reason that makes it legit for you to take my life?”

Talhah: Is it not true that you teamed up with the murderers of Usman? Because of that you are accused of being a part of conspiracies of the assassination of Usman.

Ali: I seek refuge in Allah Who is the One to complete His religion. I curse the assassins of Usman. Allah will also curse them.

Talhah: Indeed! Allah is the One to complete His religion!

Ali: O Talhah! Did not you pledge allegiance to me?

Talhah: Yes! But it was under compulsion and was subject to conditions. Have you fulfilled the condition of punishing the murderers?

Ali: O Zubayr! Do you remember the day when the Holy Prophet told you, "Indeed! You will rise up in a fight against a man with whom you will have done wrong."

Zubayr: Yes! I have recalled these words of the Prophet of Allah! I wish, I had recalled them before. Now I will not fight with you at all.

After this conversation, both armies backed off and path of conciliation was paved. Zubayr announced his separation from the army. Although some people of his group taunted him but he did not care because he had remembered the words of the Holy Prophet and could not disobey him. He parted from his army and went towards as-Siba valley. On his way, he came across the army of Ahnaf ibn Qays but no one questioned him. However, one vile and malign provoking man, Amr ibn Jarmouz started chasing him. When Zubayr noticed him, he asked him the reason of his chase. He made an excuse that he was chasing him so he could ask him a question. Salat time had approached, therefore Zubayr prepared to offer salat. While Zubayr was offering salat, Amr ibn Jarmouz attacked and martyred him. He then escaped from there, stealing Zubayr's horse, weapons and ring. When he proudly told Ahnaf ibn Qays about what he had done, Ahnaf said, "Allah knows better whether you did the right thing or wrong." Then Amr went to the camp of Ali and told the guard to relay his message to Ali that the murderer of Zubayr would like to meet him.

Ali said to the guard, "Allow him to come in, giving the news of his place in hell."

During the war, an arrow hit Talhah's foot, piercing his vein so deep that he was bleeding terribly. Due to excessive blood loss, he was feeling very feeble and was in acute pain. His servant took him to Basra but on the way he fainted and soon passed away due to excessive bleeding.

Ka'b ibn Sur who had taken Aisha to the battlefield out of sincerity to restrain Muslims from shedding blood, stopped her camel at a prominent place in the battlefield. On seeing her, the rebellious group that had mingled in Ali's army turned their arrows towards her. Seeing this, the people of Basra who had backed off earlier, returned to the battlefield. This instigated horrendous war which resulted in thousands of fatalities.

The Mother of the Believers told Ka'b, "Leave the camel! Go to the centre of battlefield with Quran and invite them towards the ordainment of Book of Allah."

Ka'b followed her order, raised the Holy Book of Allah with respect and went to the battlefield. Why would the rebels want the decision following the command of Quran because then they would certainly be punished. Therefore, they started shooting spears at Ka'b and martyred the Companion of the Prophet who was the well-wisher of his umma.

Ali sincerely wanted to end the battle. He thought that as long as the Mother of Believers was in the battlefield on her camel, the battle would not stop. He could see that the people were giving their lives crazily in front of her camel like moths plunge into the flames. Ali appointed a group to make the camel sit down in any condition even if they had to hamstring the camel.

On Ali's ordain some people attacked the camel and cut off its hamstrings. As soon as the camel fell screaming, the war slowly began to end.

It is also said that on the ordain of Qa'qa, a man named Bajir ibn Waljah cut the hamstrings of the camel. Anyways, this action was not based on hostility rather it was done prudently as the intention behind it was to stop the war. When the camel fell, the brother of Aisha, Mohammad ibn Abu Bakr and Ammar ibn Yasir carried her howdah to a safe place where there was no one.

Ali then went to her and had a dialogue:

Ali: How are you, O Mother?

Aisha: Thanks to Allah! I am well.

Ali: May Allah forgive you.

Aisha: May Allah forgive you as well.

Qa'qa stepped forward and greeted her. While replying to him she said:

Aisha: I wish I had died twenty years before today's incident.

When Qa'qa told Ali what Aisha had said, he replied, "I also wish the same."

Ali then made arrangements to send Aisha to Basra. From there, along with forty elite women of Basra she was sent back to Makkah under the supervision of Mohammad ibn Abi Bakr in *Rajab* 36 AH. Ali accompanied her caravan to some miles to see her off and Hasan ibn Ali went with her to a distance of a day. Aisha then returned to Makkah.

There are different opinions about the number of casualties in Battle of the Camel. According to a calculated estimate, more or less ten thousand people died in both armies who included both emigrants and *Ansar* of Madina in addition to the people of Kufa, Basra and Egypt. Several Companions of the Prophet were also martyred in this battle. At the end of war, when Ali reviewed the battlefield, he was extremely saddened to see that Ka'b ibn Sur, Abd al-Rahman ibn Attab, Talhah ibn Ubaydullah and many other Companions were martyred.

Ali ordered to gather the dead bodies of both sides at one place and offered their funeral prayer and made arrangements of their burial. The injured of both sides were sent to the city for treatment. All the possessions were gathered in the city mosque and it was announced that people may take their belongings after identifying them.

When two persons or groups fight, it is not necessary that one of them is right and the other one is wrong. We will have to make careful opinion about both the groups involved in Battle of the Camel. One group was led by the chosen leader of the Muslims who had high level of intellect and prudence. Prophet Mohammad declared him as the gateway of knowledge and he was unparalleled in wisdom and sagacity. During the era of his predecessor three Caliphs, he used his greatest abilities to deal with very intricate problems prudently.

The three personalities who led the other group were undoubtedly pious and extremely wise. Whatever was destined to happen, did happen and it is not appropriate to hold any group fully responsible for it. Those people were prone to commit mistakes. May be they were mistaken in understanding the situation and making judgement. It neither is essential nor it suites us that we highlight those mistakes and point fingers on the Companions of the Holy Prophet who are ranked the highest among the Muslim umma. The evildoers and rebellious group took advantage of the situation. It can be stated without any doubt that the assassins of Usman provoked war between the two groups. They did this to save their lives as they were certain that in case of reconciliation they would not be spared.

Both fighting groups were sincere to one another. They did not want to hurt each other or the Muslim umma. As Ali said:

“I hope that no one amongst us or from the opposite side is killed anymore. Allah has cleansed our inwards and those who lost their lives in the war will be sent to heaven by Allah.” (**Tareekh ibn Khaldun**)

Ali ibn Abi Talib gave this answer to Abu Salama Doulani when they were having a conversation about reconciliation and there was quite a possibility of it.

Jafar al-Sadiq narrates that Ali said the following about the ones who fought against him:

“We did not fight because they called us infidel. They thought that they were right and so did we.” (**Qurb al-Isnad**)

THE BATTLE OF SIFFIN

The Battle of Siffin was fought between the troops of Ali ibn Abi Talib and Muawiya ibn Abi Sufyan in *Safar* 37 AH. The battle started on the 1st of *Safar*.

REASONS BEHIND THE BATTLE

The biggest reason behind the battle was again the demand of retribution of Usman’s murder. After the martyrdom of Usman, when Ali became the Caliph, most of the Muslims pledged allegiance to him. However, the pledge of certain people was conditional. Among them Talhah ibn Ubaydullah and Zubayr ibn al-Awam were the most prominent. Ameer Muawiya was amongst the ones who did not pledge allegiance to Ali ibn Abi Talib. Ameer Muawiya had been governing Syria for almost twenty-two years. Umar had appointed him governor of Syria and he continued to govern in the reign of Usman as well. He was a relative of Usman and was renowned politician and a powerful man.

Undoubtedly, Ali wanted to punish the murderers of Usman and he had even started the investigations, but the situation was unfavourable and complicated. The biggest impediment was that there was no eyewitness of the murder. On allegation of some people, Ali had arrested Mohammad ibn Abi Bakr but he swore and testified that he was innocent hence was discharged. Naila, the wife of Usman, who was the only one present inside the house at the time of assassination had verified the statement of Mohammad ibn Abi Bakr, so he was acquitted. However, nobody could identify the two assassins who had stabbed

Usman to death. The investigations were still in process when the movement of revenge began.

Ameer Muawiya when refused to pledge allegiance and started preparing for a battle in the name of retaliation, it became indispensable to fight back. I wish! Ali had gotten chance to complete the investigations, the situation would have become favourable and perhaps the biggest tragedy in the history of Islam might not have happened which led Muslims to the path of sectarianism and slammed the door of Islamic victories.

USMAN'S BLOODSTAINED SHIRT AND THE SEVERED FINGERS OF NAILA

After the assassination of Usman, Nu'man ibn Bashir took the bloodstained shirt of Usman and the severed fingers of his wife, Naila, to Syria. Umayyads from different parts of the country started marching to Syria as well. Both these items were publicized in every corner of the country. The orators stirred the emotions of the public by elaborating the details of the assassination of Usman. The public sobbed on hearing about the heart-wrenching murder of Usman and swore to take revenge from his murderers. Initially, people furtively started blaming Ali of Usman's assassination. Later on, there were open accusations on him. People were so ignited to take revenge that it provoked a situation of cold war. People started swearing that unless they take revenge, they will not:

- Drink cold water.
- Will not take bath other than post-coitus.
- Will not sleep on soft bed, etc.

DIPLOMATIC EFFORTS TO RECONCILE

After Battle of the Camel, Ali attended towards the situation in Syria. He was worried to hear that Ameer Muawiya was

preparing for a battle to demand retribution of the murderers of Usman. Earlier, when Ali wrote a letter to Ameer Muawiya inviting him to pledge allegiance to him, he in turn had sent him a blank letter. Ali sent Jarir ibn Abdullah al-Bajali, the governor of Hamdan and Ashath ibn Qays, the governor of Azerbaijan as his ambassadors to Ameer Muawiya. When they reached Syria, Ameer Muawiya welcomed them and invited them to stay for a couple of days so they could witness the condition of Syria. He wanted them to know how people felt about the murder of Usman and its retribution so they could convey that to Ali. Thus, Jarir on his return briefed Ali about the situation in Syria.

ALI DEPARTING FROM KUFA

The battle was inevitable after the attempt of reconciliation failed. Ali appointed Abu Masud al-Ansari as his deputy in Kufa and headed towards Nukhaylah. There he organized his troops. Abdullah ibn Abbas also came there with troops from Basra. It is said that when Ali headed towards Syria with his forces, eighty thousand soldiers gathered under his flag. It was the month of *Dhul al-Hijjah* 36 AH. Along with him accompanied seventy Companions who participated in the Battle of Badr and seven hundred Companions who had the honour of taking Pledge of the Tree.

Ali sent vanguard troop led by Zayd ibn Nasr and Shurayh ibn Hani and instructed them:

“Beware! Do not fight unless they initiate. Do not go after personal issues. Repeatedly invite them towards reconciliation. Neither get too close to them that they might think you intend to fight nor go too far that they perceive it as your cowardness.”

Ameer Muawiya with his troops had already camped at Siffin near the bank of river Euphrates. They had the opportunity to gauge the surroundings and set their trench. They had taken

possession of the water of river Euphrates. Ali also set his army in the field of Siffin in front of the Syrian army. They faced difficulty in obtaining water from the river since the Syrian army had seized it. Ali sent a message to let them have access to water. When Ameer Muawiya agreed to give them access, Walid ibn Uqba and Ibn Abi Sarh opposed and said:

“Torment them by keeping them thirsty the way they tormented Usman.”

When Syrians did not agree to give access to water, this provoked a fight between the Syrian and Iraqi troops. The Syrians were defeated and Ali captured the river and then made it accessible for both armies. Hence, both the troops equally quenched their thirst.

ATTEMPT OF RECONCILIATION

Both forces were encamped opposite to one another, but the battle did not start. Both armies were taking water from the same place which led to their meetings. This continued for over two months. Ali sent Bashir ibn Amr and Shabath ibn Ribi at-Tamimi as his envoys to invite Ameer Muawiya towards obedience and to pledge allegiance. Bashir ibn Amr after praising Allah, said, “In the name of Allah, I request you to refrain from dividing Muslims. Abstain from shedding blood.”

Muawiya: Did you advise the same to your friend Ali as well?

Bashir: He is not like you?

Muawiya: What do you mean?

Bashir: I mean, he is more eligible for caliphate because of his early acceptance of Islam and kinship to the Prophet of Allah.

Muawiya: Then what do you suggest?

Bashir: Adopt the path of truth towards which he is calling you.

Muawiya: Do you want us to forego the demand of retribution for the murder of Usman? By God! I will never do that.

This conversation eventually turned into an argument and the attempt to reconcile led nowhere.

After the failure of this negotiation, minor fights began but the official war was not started yet. The month of *Dhul al-Hijjah* 36 AH passed by like this and the new year 37 AH started.

After a few days, Ali sent another envoy to negotiate with Ameer Muawiya. This group included Adi ibn Hatim, Zayd ibn Qays, Shabath ibn Ribi and Ziyad ibn Hafsa. This attempt also failed after arguments.

THE LEGATION OF MUAWIYA

Ameer Muawiya also sent a legation to Ali which included Habib ibn Maslama, Sharjeel and Ma'n ibn Yazid. When they went to Ali, Habib ibn Maslama started the conversation:

Habib: (After glorification of Allah) Usman was a truthful Caliph. He practised the Book of Allah and passed ordain according to its commands. You were displeased with his life so you hastily pushed him towards death. Indeed you assassinated him. If you claim that you did not kill him then hand over his killers to us and resign from the seat of caliphate. Muslims can elect whoever they want.

Ali: Who gave you the authority to talk about the caliphate. Be quiet! You do not deserve to deliver spiel like this.

Habib: By God! Soon you shall see me in a state that you will not like.

Ali: What a foul thought! May Allah not keep you alive for that day. Go ahead and do whatever you want to do.

START OF THE BATTLE

Now the battle had become unavoidable. *Muharram* had passed. The battle officially commenced on the 1st of *Safar* 37 AH. For the first six days, battle continued between different groups. Although it was fought at limited level, yet both armies faced a lot of loss.

On the seventh day, Wednesday, 7th *Safar* the battle started fiercely. Both armies fought viciously all day. At dusk the swords were rested.

Next day, the battle started ferociously again and continued even in the night. That night was later famously called as *Laylat al-Harir*. There were piles of dead bodies everywhere. Thousands of women became widows and lakhs of children became orphans. According to an estimate, seventy thousand Muslims were killed in this battle. The army of Ali seemed to be winning that day.

When Muawiya realized that his army will certainly loose the battle, he expressed his apprehension to Amr ibn al-As. Amr said, “Nothing to worry, I have already schemed for such situation. We will invite the Iraqis to make Quran the judge between us. This will put them in dilemma. Their army will be divided on whether to agree or disagree to this call and we will be saved from defeat.” Therefore, according to the plan, thousands of Syrians entered the battlefield raising Quran on their spears and started calling:

“O people of Arab! For God’s sake, strategize to save your children and women from Romans and Iranians. If all Syrians are killed, who will save the people of Arab from the attack of Romans? And if all Iraqis are killed who will save the Arabs from the intrusions of Iranians? It is compulsory for all of us to give respect and reverence to Quran. Agree to the ordain and judgement of this Book.”

The Syrians succeeded in their scheme. Everyone bowed his head on seeing the Quran raised on spears and surrendered saying:

“We agree to the judgement of the Book of Allah.”

On seeing this, Ali got worried. He knew his forces were about to gain triumph and clearly understood the Syrians were plotting a scheme. He tried to convince his people but in vain. Iraqis said, “How is it possible that we reject the call towards the Book of Allah!” Ali had no choice but to surrender. He had realized after seeing the peculiar expressions of people that if they were compelled to fight they would become rebellious and treat him the way they treated Usman. Some people were already uttering such words.

Masar bin al-Fadki and his fellows started shouting that if the battle was not stopped right away, they would suspend Ali. Thus, Ali passed strict orders to call Ashtar back from the battlefield. Ashtar had reached very close to triumph when he came to know the whole situation, he requested Masar to grant some time. But Masar and his fellows got furious and were ready to fight with Ashtar. Ali convinced Ashtar to keep quiet and this was how the battle officially stopped.

In the plain of Siffin, gems were drenched in blood and mud. Many honourable Companions of the Holy Prophet were recklessly slaughtered far away from their homeland at the bank of the river Euphrates. The ones whom the Holy Prophet honoured with the certificate of distinction and nobility were lying dead unattended.

The martyrs of Siffin were approximately seventy thousand. They included the emigrants, *Ansar*, Companions from the Battle of Badr, Companions who had the honour of taking the Pledge of the Tree as well as eminent Companions like Ammar ibn Yasir and Ubaydullah ibn Umar ibn Khattab. The Battle of Siffin is

such a tragic chapter in the history of Islam which was written on the land of Siffin with blood.

OUTCOMES OF THE BATTLE OF SIFFIN

- ❖ Even after massive killing on both sides, the battle remained indecisive.
- ❖ Both the issues i.e. right to the caliphate and retribution of Usman's murder remained unresolved. The caliphate was divided into two sections.
- ❖ The conflicts among Muslims increased and led to sectarianism.
- ❖ The problems of Ali ibn Abi Talib intensified.
- ❖ The ways to the victories of Muslims were obstructed.
- ❖ Enormous number of valuable lives were lost.

THE SUGGESTION OF ARBITRATION

When the battle ended, there was silence everywhere, no clatter of swords striking each other and no echo of raising war slogans. However, one could still hear the moaning of the injured. Ali then sent Ashath ibn Qays to Ameer Muawiya to find out what were his intentions behind calling people towards the judgement of the Holy Quran. When Ashath went to Muawiya, he suggested that both parties should cease the battle and turn towards Allah, appoint a person from each side and ask both to pledge that they would act in accordance to the Book of Allah. Ashath returned and conveyed Muawiya's suggestion. Iraqis accepted his proposal. Syrians chose Amr ibn al-As as their representative and Muawiya approved of it. Ashath and his fellows suggested the name of Abu Musa al-Ash'ari but Ali objected and said:

Ali: I do not agree on this selection.

Ashath: Why?

Ali: Because he opposed me previously as well. He forbade people in Battle of the Camel to support me and people detached from me.

Ashath: Whatever the case might be, we select him.

Ali: I will not make Abu Musa al-Ash'ari representative from my side. Instead, I suggest Abdullah ibn Abbas.

Ashath: How is it possible? He is your relative. We will not make him our representative at all.

Ali: Then make Ashtar my representative, he is not my relative.

Ashath: Is there no man left on earth other than Ashtar?

Ali: So, you will not make anyone else the representative except Abu Musa.

Ashath: This is our decision, because Abu Musa had the honour of being the Companion of the Holy prophet and Ashtar is deprived of it.

Ali: Fine! Do whatever you want!

This is how Abu Musa al-Ash'ari was sent as a representative of Ali.

WRITING THE ARBITRATION

Amr ibn al-As, the representative of Muawiya, came to the court of Ali to decide the terms of the treaty between the two groups. While writing the treaty, the scribe wrote '*'Amir al-Mu'minin'* (Leader of the Believers) with the name of Ali, to which Amr objected and said, "We do not consider him our Caliph so this title should be erased. Ahnaf opposed but Ashath asked the scribe to erase the words. The treaty was worded as follows:

"This is the pact that has been written with the mutual agreement between Ali ibn Abi Talib and Muawiya ibn Abi Sufyan. Ali

appointed an arbitrator on behalf of Kufans and other people accompanying them. Muawiya appointed an arbitrator from the Syrians and the people accompanying them. Indeed, we depend on nothing but the ordinance of Allah and His Book. We agree that we will not let anyone intervene but the Holy Quran, it is among us from the beginning till the end. We shall enliven him whom the Quran has enlivened and will execute the one whom the Quran orders to execute. Thus the arbitrators must act on the ordinance in the Book of Allah. The arbitrators are Abu Musa al-Ash'ari, Abdullah ibn Qays and Amr ibn al-As. The ordinances they may not find in the Quran, they shall resort to the Sunna which is agreed upon.”

When the treaty was written, the leading persons of both groups were asked to sign it. When Ashtar was asked to sign, he refused which instigated argument between Ashtar and Ashath. Ali intervened and stopped them otherwise they might have taken their swords out. This treaty was written and signed on 13th *Safar* 37 AH.

MEETING OF THE ARBITRATORS

The arbitrators met at a place called Azraj near Dumat al-Jandal. Ali sent four hundred people with Abu Musa al-Ash'ari. Shurayh ibn Hani was made the incharge and Abdullah ibn Abbas was sent as the imam. Muawiya also sent four hundred people with Amr ibn al-As. When the meeting started, Abdullah ibn Umar, Abdullah ibn Abi Bakr, Abdullah ibn Zubayr, Mughira ibn Shu'ba, Sa'd ibn Abi Waqqas, Abd ar-Rahman ibn Harith, Abd ar-Rahman ibn Abd al-Yaguth and Abu Jahm ibn Hudhayfah were also present. Their presence was just as the observers, they did not have any say in the final decision. The dialogue between the two arbitrators is as follows:

Amr ibn al-As: Do you know that Usman was martyred. Muawiya belong to the same family as Usman and is his heir.

Abu Musa: Yes! That is true.

Amr ibn al-As: Then what is holding you back from giving him the right of caliphate. He is brother of the wife of the Holy Prophet, Umm Habiba. He has stayed in the company of the Prophet and has also served as a scribe for him. He has the ability of governing a country and has traits of politics. He is the one who recognizes and returns the favour. If you choose him as the Caliph, he would make you the ruler of your favourite city.

Abu Musa: "O Amr! Fear from Allah. The criteria to choose a Caliph and a leader is piety rather than politics. On this basis, Ali is more eligible to hold the seat of caliphate. As far as attaining the rule over a city is concerned, I choose not to take bribe in the matters of Allah.

Amr ibn al-As: I do not agree with your opinion.

Abu Musa: Then elect Abdullah ibn Umar as Caliph.

Amr ibn al-As: What do you think about my son? You are well aware of his abilities.

Abu Musa: Undoubtedly, your son was pious and truthful but you have set him on the path of mischief as well.

Amr ibn al-As: (Sarcastically) Well! You recommend giving this high position to someone very naive.

Abu Musa: O Amr! The nation has given the matter into your hands after going through immense bloodshed. For God's sake! Do not put the nation into another trial.

Amr ibn al-As: Then what do you suggest?

Abu Musa: I think it is better that we suspend both of them and then allow Muslims to elect their own leader.

Amr ibn al-As: (Happily) "Yes! That would be great.

ANNOUNCEMENT OF THE DECISION

After agreeing upon this decision, both arbitrators went to the crowd who was waiting for the decision. Amr ibn al-As asked Abu Musa to announce the decision first as he was his senior and elder. Abu Musa got up and said:

“People! We pondered a lot on the matter and have come to the conclusion that both Ali and Muawiya should be suspended and people should be given the right to elect their own leader. Therefore, I dismiss both Ali and Muawiya.”

After this Amr ibn al-As got up and declared:

“O people! You have heard that Abu Musa al-Ash’ari has dismissed Ali, I do the same. However, I do not dismiss Muawiya as he is Usman’s heir and has the right to take his position after him.

On hearing that, Abdullah ibn Abbas and Sa’d ibn Abi Waqqas started reproaching Abu Musa and he excused by saying that Amr retracted from a mutual decision and has backed out of his words. Thus people got angry on Amr. It is said that Shurayh ibn Hani took out his sword to attack Amr but people defused the situation.

Abu Musa was very upset at all this, so he went to Makkah. Amr ibn al-As went to Syria and appointed Muawiya as the Caliph. Abdullah ibn Abbas went to Ali and told him what had happened.

AFTER ARBITRATION

After arbitration, the Islamic caliphate was practically divided among two sections. When Amr ibn al-As reached Syria, Muawiya took pledge of allegiance from people. He ruled Syria, Palestine and the conquered areas of Rome. Later on, he also conquered Egypt.

On the other side, Ali was the elected Caliph and his capital was Kufa. He also ruled Basra, Hijaz and the conquered areas of Iran.

The division of the caliphate terribly harmed the dignity and honour of the Muslims. The Iranians took advantage of the situation and instigated anarchy. Under such circumstances, Ali and Muawiya were forced to agree on the term that both will restrict their military movements to their own areas. After this agreement, Ali crushed the revolts arising from the Iranians.

FITNA OF KHARIJITES

People who parted from Ali ibn Abi Talib after the Battle of Siffin are called the kharijites in history. This was the first sect or group who seceded from umma.

In the previous pages you have read that when the Syrians raised the Holy Quran on their spears and appealed to obey the order of Quran as their strategy to stop war so as to save themselves from defeat, Ali opposed it and ordered his army to remain steadfast and continue to combat. However, the soldiers contravened the order and stopped the battle. Though Ashtar insisted to continue but Ashath ibn Qays and his fellows, Masar bin al-Fadki Tamimi and Zayd ibn Hassain at-Tai started threatening. Therefore, Ali had to cease the battle and agree upon arbitration. Later on, these people insisted to annul the arbitration and call off the truce. However, Ali refused to breach the agreement. At that point, the people who seceded from Ali were called the kharijites. Initially, twelve thousand people parted from Ali and went to Harura where they pledged allegiance to Shabath ibn Ribi at-Tamimi. Some historians believe, they pledged allegiance to Abdullah ibn Wahb. Most of the kharijites belonged to the clans of Tamim, Bakr and Hamdan.

BELIEFS OF KHARIJITES

- ❖ In the matters of religion, considering humans as arbitrators is infidelity. Those who do so and accept the decisions of arbitrators are infidels.
- ❖ Ali and Muawiya, both are excluded from Islam (God forbid). It is lawful to combat against them.
- ❖ All Muslims are equal in rank.
- ❖ Caliphate is not essential. An elected group of governors must run the government.
- ❖ The ultimate ruler is only Allah.
- ❖ Abu Bakr and Umar were the righteous Caliphs.
- ❖ Revolt against Usman was lawful.

BATTLE AGAINST KHARIJITES

One day, Ali ibn Abi Talib was delivering a sermon in the mosque. A kharijite in the corner of the mosque raised a slogan:

لَا حُكْمَ لِإِلَّا اللَّهُ ◀

Meaning: There is no rulership other than that of Allah.

Ali said, “*Allahu Akbar* (Allah is the Greatest)! You use the righteous words to express your inner falsehood.”

Then he continued delivering the sermon but another kharijite raised the same slogan from another corner of the mosque.

Ali said, “Why do you treat us poorly! Although we are your well-wisher. We allow you to enter the mosques so you can invoke Allah, we share the spoils collected in the battles with you, we neither fight with you nor do we have any such intention unless you leave us with no other choice. We have left your matter to Allah.”

Ali went to his residence after rebuking them but the kharijites went to the camp of Abdullah ibn Wahb and tried to convince

him to revolt. Those scoundrels were taking advantage of the lenient behaviour of Ali. Abdullah ibn Wahb advised them that their strength was not enough to rebel therefore they should first find a way to get out of there, strengthen themselves somewhere else then combat against Ali. Harqus bin Zuhair and Hamza ibn Sanan followed the advice of Abdullah ibn Wahb and decided to pledge allegiance to him, then escape in the darkness of night in groups of two or five. They did not want to leave together so the government might not suspect what they were up to. In this way, they left for Madain.

THE FIGHT OF KARKH

When Ali found out about the escape of kharijites to Madain, he asked Sa'd ibn Masud, the governor of Madain, to stop them. When Sa'd tried to stop them, they changed their path and turned towards Nahrawan. Sa'd continued to chase them and confronted them at Karkh. Fight instigated between them which continued for a day. The kharijites then escaped in the darkness of night, crossed the river Euphrates and went to Nahrawan.

THE KHARIJITES OF BASRA

A group of five hundred kharijites left Basra under the supervision of Masar bin al-Fadki to join the kharijites of Kufa. On the order of Abdullah ibn Abbas, Abu al-Aswad chased them and confronted them at the bridge of river Euphrates. The battle continued from afternoon till night. The kharijites took advantage of the darkness of night, crossed the bridge and met Abdullah ibn Wahb.

THE BATTLE OF NAHRAWAN

The kharijites of Basra encountered Abdullah ibn Khabbab ibn al-Aratt in the vicinity of Nahrawan. His wife and three other

women were with him. When the kharijites recognized him, they seized him and asked:

Kharijites: What do you say about Abu Bakr?

Abdullah: He was the Companion of the Holy Prophet, truthful and the rightful Caliph.

Kharijites: How was Umar?

Abdullah: He was the successor of Abu Bakr, Companion of the Prophet and the rightful Caliph.

Kharijites: What are your thoughts about Usman?

Abdullah: He was *Du an-Nurayn* and the rightful Caliph.

Kharijites: What do you say about his last era. Was it lawful or unlawful to revolt against him?

Abdullah: It was a cruel act against the rightful Caliph.

Kharijites: What are your thoughts about Ali?

Abdullah: He is the son-in-law of the Holy Prophet. He is the rightful Caliph and among the first people to adopt Islam.

Kharijites: Do you know about his decision of accepting the arbitration of Abu Musa and Amr ibn al-As?

Abdullah: The decision of the Leader of Believers was right in every way.

On hearing this, the kharijites were outraged. They attacked Abdullah and slaughtered him. They also slashed the abdomens of the women who were with him. When this news reached Ali, he was busy in preparations to attack Syria. His heart bled in tears especially when he heard how kharijites tortured Abdullah. Immediately, he sent Harith ibn Marah al-Abdi to investigate the matter but the kharijites martyred him as well.

Ali postponed his attack on Syria and advanced towards kharijites. On reaching Nahrawan, he demanded kharijites to

surrender the murderers of Abdullah and other martyrs. They replied that they considered it licit to kill them as well as Ali and his fellows. Furthermore, they claimed that they all were the murderers. Ali sent Abu Ayyub Ansari to negotiate with them, however they refused to accept peace.

Before ordering his soldiers to attack the kharijites, Ali declared that he would welcome and provide amnesty to everyone who would secede the kharijites and join him. After this announcement a large number of people detached from the kharijites. Farwah ibn Nawfal parted from kharijites with his group of five hundred people. A large number of people joined Ali while some went to Kufa.

The strength of kharijites reduced to half. Two thousand kharijites were ready to combat against the army of Ali. When the battle started, kharijites fought vigorously. There body parts were being severed, yet they were fiercely fighting. One of the kharijites, Shurayh ibn Abi's foot was cut, yet he continued to fight. The troops of Ali also fought valiantly and ultimately defeated the kharijites. Those stubborn people were killed one after another.

AFTERMATH OF THE BATTLE OF NAHRAWAN

- ❖ The kharijites were crushed and their insurgency was buried temporarily.
- ❖ Except a few, almost all the kharijites were killed in the battle while only seven soldiers of Ali were martyred.
- ❖ The consequences of this battle were not so beneficial in the favour of Ali because after the battle when he ordered his army to advance towards Syria with him, they refused. In spite of their opposition, when Ali decided to march upon

Syria, only one thousand people were with him. Consequently, Syrian expedition was forever postponed.

CHANGE IN THE CAPITAL

In 36 AH, after Battle of the Camel, Ali changed the capital from Madina to Kufa. Apparently, this was because Ali had a large number of supporters in Kufa and it was near Damascus. From there he could closely monitor the activities of Muawiya. Another reason for changing the capital was to save Madina from the political chaos and revolts, just like Usman preferred to get martyred but did not allow fight in the sacred city of Madina. Due to this change in capital, Madina and its people lagged behind politically. Many Companions of Prophet Mohammad and their followers (*Tabiun*) were still in Madina and were not actively involved in the matters of state. Therefore, the Islamic state was deprived of their supervision, sincere advices, cooperation and prayers.

The people of Kufa (Iraq) did not stand by Ali and could not pass the test of loyalty and obedience as was expected from them. Several incidents verify that. Here we have mentioned some of them:

- ❖ In the Battle of Siffin, when Syrians realized they were going to be defeated, thousands of their soldiers came out raising the Quran on spears and called for peace. Syrians knew they would loose if the battle was not stopped. Ali commanded his soldiers to keep fighting and advised them not to fall into the trap of Syrians. However, a large group from Ali's Kufan soldiers refused to continue and threatened him that if he would not reconcile and accept the ordain of the Book of Allah, they would leave him. Ashtar and his fellows wanted to continue the war but they were halted by pressurizing Ali. Kufans had also threatened to dismiss Ali.

- ❖ When the treaty of arbitration was being written, the scribe wrote the title *Amir al-Mu'minin* (Leader of the Believers) with the name of Ali. Amr ibn al-As objected on it and demanded to erase the title by saying that they did not accept Ali as their leader. Ideally, the supporters of Ali should have protested on erasing the title but they did not. Ashath ibn Qays accepted Amr's objection and the title was erased.
- ❖ Ali suggested to make Abdullah ibn Abbas or Ashtar the arbitrator from his side but the Iraqis chose to make Abu Musa al-Ash'ari their representative against the will of Ali, which Ali was forced to accept.
- ❖ After defeating the kharijites, Ali ordered Iraqis to prepare to attack Syria but they tried to evade it by making excuse of being fatigued from the recent battle. However, Ali refused this excuse. While returning from the battle of Nahrawan, Ali camped at Nukhaylah and ordered that no soldier would go back home. Despite, large number of people went to their homes in the darkness of night.

MARTYRDOM OF ALI IBN ABI TALIB

In the battle of Nahrawan, Ali's victory against kharijites was spectacular. Almost all kharijites were killed other than a few who managed to escape. Those who survived, had committed to kill Ali. For this purpose, an Egyptian kharijite Abd al-Rahman ibn Amr ibn Muljam went to Kufa. In Kufa he met his friends and gauged the situation but did not disclose the purpose of his arrival. Meanwhile he met a man named Shubayb ibn Shajrah who he thought could be helpful. Thus he persuaded him to assassinate Ali. At first he got furious but then Ibn Muljam coaxed him with his sweet talk. Both of them included a third man named Wardan, in their plan.

It was Friday night, 17th Ramadan. Ibn Muljam, Shubayb and Wardan hid behind the door of the mosque at night. At the time of dawn salat, Ali came to the mosque. Upon entering the door of the mosque, he said, “O people! Salat, salat.”

Shubayb stepped forward and attacked him with his sword, but he missed him. Ali had walked forward and the sword hit the door of the mosque. Then Ibn Muljam stepped forward and attacked Ali on the forehead. On seeing this, Wardan ran away and went to his home. When he described the incident to his friends, they killed him. Ibn Muljam was arrested. Ali instructed his nephew, Ja'dah bin Hubayra, son of Umm Hani to lead Muslims in salat. People took Ali home. By this time sun had risen. When Ibn Muljam was brought in front of Ali, he asked him:

Ali: O brutal man! What tempted you to kill me?

Ibn Muljam: (Ignoring the question) I have been sharpening this sword for forty days and praying to Allah that may this sword be used to kill the person who is evil for people.

Ali: I can tell, you will be killed with the same sword.

Ali then addressing the audience said:

“If I survive, it will be up to me whether I pardon or punish him. If I die, kill him the same way he tried to kill me. O Hasan! If I die, kill him with a single strike of the same sword. Do not mutilate his dead body and do not kill anyone other than this man.”

After the martyrdom of Ali, Hasan per his instructions, cut the head of that man with a single strike of the same sword.

LAST MOMENTS OF ALI IBN ABI TALIB

When it seemed inevitable that Ali would succumb to the injury, Jundub ibn Abdullah went to him and asked, “O Leader of the Believers! Should we pledge allegiance to Hasan after you?”

Ali said, "Neither do I ordain about it nor stop you from doing so."

When Ali felt that he had reached his last moments, he called his children and advised them such words of wisdom that are truly like the foundation of sacred religion Islam. He said:

- I advise you to always fear from Allah.
- Do not fall for the world even if it comes to you fully adorned with wealth and riches.
- Do not get upset at not being able to attain a worldly object.
- Always say and support the truth.
- Be kind towards orphans.
- Help the needy.
- Always oppose the cruel and help the oppressed.
- Practise upon the teachings of the Holy Quran and do not be afraid of those who reproach on following the orders of Allah.

In his last moments on 21st Ramadan 40 AH, he advised Hasan and Husayn to be kind towards their younger brother Mohammad ibn al-Hanafiyyah and advised him to obey and respect the elder brothers. After that he remained silent for some time. Then he opened his eyes, recited the shahada and passed away.

◀ إِنَّمَا لِلّٰهِ مَا هُوَ بِهِ رَبٌّ وَّإِنَّ الْٰيَهُ رَجُعٌونَ ﴿٢١٥٦﴾

Meaning: Indeed, to Allah we belong and to Him we shall return.
(2:156)

His tomb is in Najaf, Iraq.

سرمهہ میری آنکھوں کا ہے خاکِ مدینہ و نجف

Explanation: I adorn my eyes with the dust of Madina and Najaf (the resting places of Prophet Mohammad and Ali ibn Abi Talib respectively).

GRANDEUR OF ALI

Ali ibn Abi Talib was brought up and trained under the affection of the Holy Prophet. Naturally, he adopted the best attributes from the Holy Prophet and was the embodiment of greatest morals, as is the Persian phrase:

جمال ہم نشین در من اثر کرد

Meaning: All the beautiful attributes of my beloved have assimilated in me.

He spent his childhood, youth and middle age in the blessed company of Prophet Mohammad. He was pure in his childhood, purer in his youth and the purest in middle age. He never uttered a single word of infidelity nor committed a single act of polytheism. His scared self was not stained with the filth of sins even in the era of ignorance. Both the intellectual and practical aspects of his personality were exemplary and the mirror image of the life of Prophet Mohammad. The height of the sanctity of his morals can be determined by the saying of the Holy Prophet: “Looking at the countenance of Ali is worship.”

EXCELLENCE IN KNOWLEDGE

Undoubtedly, Ali was extremely valiant and the man of action. However, he is ranked very high as regards excellence in knowledge as well. He was an unfathomed ocean of knowledge. Following Hadith is sufficient to prove his eminence in knowledge:

◀ آنَّا مَدِينَةُ الْعِلْمِ وَعَلَيْ بَابُهَا (المستدرك 4637، 4638، 4639)

Meaning: I am the city of knowledge and Ali is its door. (**Mustadrak 4637, 4638, 4639**)

He had not only learnt the Holy Quran by heart but also had full command on its exegesis. He had an incomparable eloquence in

speech. The book *Nahj al-Balagha* which is a collection of his sermons and letters, certifies his eloquence. It is considered a masterpiece in Arabic literature. He was not only an extremely pleasant orator but also an extraordinary writer.

Ali ibn Abi Talib was also unparalleled in the knowledge of Islamic jurisprudence. He had great command of finding solutions to the problems based on Quran and Sunna. He resolved very complicated problems during the reigns of his predecessor Caliphs. He was the Chief Justice of the judicial system established by Umar.

Ali ibn Abi Talib was well versed in Arabic language. He is considered the originator of the Arabic grammatical rules. Under his supervision, one of his students compiled a book on the Arabic grammatical rules.

Ali was also a highly accomplished poet. His poetry was like a treasure chest, full of pearls of wisdom and enlightenment. His poetic verses have the tendency to make the heart bloom and erase the darkness of inward. Even to date, his quotes act as beacon of righteousness and guidance for the people and invite them to reflect and act. He has narrated five hundred and eighty-six Hadiths.

BRAVERY AND VALOUR

Bravery was like the jewel of his chaste disposition and the basic attribute of his personality. The Prophet of Allah while acknowledging his bravery entitled him *Asadullah* (Lion of God) and awarded him his sword *Dhu al-Fiqar* which became the symbol of his courage. Brave is the one who is willing to sacrifice his life for the renaissance of truth irrespective of the power of his opponents and regardless of the severity of the situation. Ali had this quality to the utmost level.

He participated in all the main battles of Islam and set such examples of valour and bravery that are written in golden words in the history of Islam. In Battle of the Trench, a great warrior and wrestler of the Arabs, Amr ibn Abd al-Wud, crossed the trench and confronted the Muslim soldiers raising slogans of his bravery and challenged them to fight. How could Ali's valour and his honour for Islam tolerate that some infidel keeps challenging the Muslims to fight and no one among the followers of the Prophet respond! Ali accepted the challenge and with the permission of the Holy Prophet left for the battlefield like an arrow released from a bow. Ali unsheathed his sword, *Dhu al-Fiqr*, swirled it in the air like a lightening and beheaded his arrogant and evil opponent. In no time his vain head was seen rolling in blood and dust. The Holy Prophet and his Companions praised Ali and raised the slogans of 'Allah is the Greatest.'

The fort Na'im of Khaybar was very strong and its chief guard Marhab had outstanding warrior skills and bravery. Muslim soldiers made several attempts to conquer Khaybar but were unsuccessful. One day, the Prophet of Allah said, "Tomorrow I will give the Muslim flag to the man who with the help of Allah will conquer this fort." Next morning, he called Ali and was told that Ali was sick. His eyes were aching and he could not see anything. On the Prophet's order, a Companion brought him holding his arm. The Holy Prophet rubbed his saliva on Ali's eyes and miraculously he recovered as if his eyes never had any ailment. Ali held the Islamic flag and roaring like a lion attacked the fort. Marhab came to combat him. Ali cut his head with the strike of his sword and pulled the heavy gate of the fort off its hooks and captured the fort.

The life of Ali ibn Abi Talib from beginning till end is full of such acts of bravery. At the age of ten he announced his adoption of Islam without fearing the opposition of the Hashim tribe. He fearlessly declared that he would fight whoever confronted his

master, the Holy Prophet. What could be a better example of courage and bravery that on the night of migration of the Holy Prophet, Ali slept on his bed even though he was aware that the enemies had surrounded the house of Prophet Mohammad and were thirsty for his blood. It was most likely that when the enemies attacked the house in the morning, they might kill Ali in rage upon not finding the Holy Prophet.

In the Battle of Badr when Utbah and Shaybah refused to fight with any *Ansar* soldier, it was Ali who relentlessly confronted the non-believers while raising slogans of Allah's greatness. His incomparable valour and bravery destroyed them and their remnants were seen soiled in blood and mud. He first sliced the head of Walid ibn Utbah then he found Ubaydah ibn al-Harith seriously injured by Utbah. Thus, Ali swirling his *Dhu al-Fiqr*, reached Utbah and attacked him with such power and skill that his sword sliced Utbah's body in two pieces.

The Battle of Uhud pronounces the valour of Ali. Like other battles, Ali displayed his incomparable bravery in this battle as well and was praised by the Holy Prophet. The Holy Prophet had appointed some soldiers at Mound Uhud's pass and ordered them to not leave the pass in any condition. However, when the non-believers ran away being defeated and the Muslims were collecting the spoils, the soldiers appointed at the pass disobeyed the order and left their assigned posts to collect spoils. Muslim army was taken by surprise when the brave soldier of Makkah, Khalid ibn al-Walid attacked back on Muslims taking advantage of the empty pass. It brought chaos in the Islamic troops. The Holy Prophet was surrounded by enemies and many Companions were martyred. Muslims had almost gained victory but because of breaching Prophet Mohammad's orders, they neared defeat. Mus'ab ibn Umayr had a lot of resemblance with the Holy Prophet, because of his martyrdom and the propaganda of non-

believers, the rumor of Prophet Mohammad's martyrdom spread. The Companions were extremely grieved on hearing this news.

Ali says, "When the infidels had surrounded Muslims and I could not see the Holy Prophet, I got anxious. I could not imagine that Prophet Mohammad might have escaped so I started looking for him. I searched for him among the injured but could not find him. Then I looked for him among the martyrs, he was not among them either. Then I had a strange thought that Allah Almighty has probably called his beloved to the heavens. In that situation I decided that instead of remaining idle or fleeing, it is better to fight with the enemies until my last breath. Thus, I attacked the opponents with my sword, I kept on proceeding until I saw the sacred countenance of the Holy Prophet. I was overjoyed to see him. While attacking the enemies, I made my way to the Prophet. Thereby, I saw a group of infidels nearing the Prophet with their swords. On seeing this, Prophet Mohammad said, 'Ali stop them.' I combated that group by myself, some were killed and some managed to escape. Instantly, another group of infidels started gliding towards the Prophet with their swords. The Prophet again said, 'Ali stop them.' I again started competing with them alone and did not let even a single individual come near the Holy Prophet."

On that occasion angel Gabriel appeared and praised the timely help and bravery of Ali. Hearing it, Prophet Mohammad said, "Ali is from me and I am from Ali." Angel Gabriel replied, "And I am from both of you."

CONTENTMENT AND ASCETICISM

Prophet Mohammad, the great personality who raised Ali ibn Abi Talib, wears the crown of contentment and asceticism. Ali followed this Sunna of his beloved very well.

Ali passionately and delightedly followed every footstep of the Holy Prophet. Following the Sunna of Prophet Mohammad, Ali

made contentment and asceticism the basic part of his life. Being oblivious of the comfort of soft bedding, Ali once was sleeping on the ground and dust covered his body. Prophet Mohammad saw him in this state and blessed him the with title of *Abu Turab* (Father of Soil).

When Prophet Mohammad accepted Ali's proposal to marry his beloved daughter Fatimah tuz-Zahra, Ali did not have any cash to carry out the expenses of marriage. Thus, Ali sold his armour to Usman ibn Affan to give *mehr*. He did not own a house either so a well-off Companion, Harithah ibn al-Nu'man who had several houses, pleasingly gifted a house to Ali. His financial conditions were so bad that sometimes he could not provide food for the family. Fatimah tuz-Zahra, the Lady of Paradise, used to do all house chores herself. She did not have a maid. Ali himself carried water from the well and his beloved wife ground wheat in the millstone herself. She would get blisters in her hand because of such strenuous work. When they had financially good times, even then they often survived only on barley bread. One of Ali's guests was astonished to see that he presented him lavish food but himself ate dry chunks of barley bread dipped in water. Surviving on barley bread has become eternally associated with Ali. Iqbal, grieved about the deteriorating condition of Muslims, asks Allah in his poetry to grant them the strength similar to that of Ali. He says:

حے نانِ جوں بخشی ہے تو نے

اسے بازوئے حیدرؑ بھی عطا کر

Explanation: O Allah! Grant the Muslims the power and strength even in their destitute just like You granted Ali the vigour even on eating barley bread.

Ali never shied away from working hard to earn a living. Once they had nothing to eat in his house and were starving. Thus, he

left to find work. In the suburbs of Madina an old lady hired him to water her fields in exchange of just a handful of dates. The king of *Faqr* and such modesty! Indeed, his inward was repleted with the treasure of piety, abstinence, contentment and patience.

SIMPLICITY

The lifestyle of Ali ibn Abi Talib was very simple. Every aspect of his life was a sample of simplicity, be it dressing, food or living style. He took very less and simple food. Often he was satiated with a few chunks of barley bread. Sometimes he consumed dry pieces of bread dipping them in water and was often seen eating barley bread with salt only. Once his daughter brought him barley bread, a bowl of milk and salt. Ali returned the bowl of milk saying that barley bread and salt were sufficient. Sometimes eating merely a few dates was enough for Ali. Once someone presented him with a bowl of Faluda⁴⁰, Ali gazed at it for a few moments and then said:

“You smell good, look appealing and taste delicious but I do not want to become habituated to you.”

During his caliphate, a bedouin once came to his house for financial aid. Ali was not home so Hasan welcomed him and presented lavish food. Meanwhile, Ali also arrived and started eating his meal in the courtyard of the mosque. The bedouin witnessed that a man was eating dry pieces of bread dipping them in water. He said to Hasan, “I do not like that I consume lavish food while the man over there eats dry bread dipped in water. Please invite him to have meal with me.” Hasan replied with teary eyes, “Please you have the meal, he will not join you. He is my father Ali, Leader of the Believers.” After meal when the bedouin was sent to meet Ali, he aided him fully and the man left pleased.

⁴⁰ A sweet creamy beverage with vermicelli.

Ali not only consumed simple food but also donned simple clothes. He had only one shawl which was not even big enough to cover his whole body. If he covered his head with the shawl, the toes were exposed and if he covered toes, his head was exposed. He had a very ordinary house in Madina. He was content with it and never wished for a better house. He hated luxurious mansions. During his caliphate, when he moved from Madina to Kufa, he preferred to camp in an open field instead of residing in the Caliph House. When people expressed their astonishment, he said, "Umar ibn Khattab also looked down upon grand mansions and I also do not need them."

He was a very simple and down to earth man and avoided formalities. When tired, he did not hesitate to sleep on the earthen floor.

ABANDONING WORLD

The world is full of attractions and man is naturally drawn towards them. The world traps man in its deception and forces him to follow its directions. However, the people whose inward is filled with Divine love do not pay any heed to the attractions of the world. Love of the world can never sustain in their inward. Ali ibn Abi Talib is among such chosen men of Allah who remain uninclined towards worldly attractions. They cannot affect them even a little bit. In the solitude of night, several times Ali was heard addressing the world in these words:

"Do you come to me adorned with attractions and try to allure me? I have separated you forever. You are short lived. Your company is despicable. You are easy to kill. Alas! Provisions for the journey are less. It is a long journey ahead and the path is deserted."

As per the saying of the Holy Prophet, Ali also called the world carrion. Just like it is unlawful to consume carrion, it is unlawful for a believer to seek the world freeing himself from the worry of

the hereafter and abandoning Divine love. Since the dogs pounce at the carrion, therefore Ali compared the lovers of the world to the dogs. Regarding the world, Ali's following great words of wisdom are famous:

"World is a carrion. Whoever wants to attain world should get prepared to be in the company of dogs."

Ali was so indifferent to the world that even after several years of his marriage to Fatimah, there was no addition in the basic household items that Fatimah had brought with her as dowry. The dowry of the beloved daughter of the Holy Prophet only consisted of:

A charpoy, a leather mattress stuffed with the date leaves, waterskin, a spouted leather bottle, two millstones, two clay pots and that's it!

STAYING UP AT NIGHT

Ali ibn Abi Talib used to spend his nights staying up for adorations. Worshiping Allah was the purpose of his life. He got this devotion from his master, Prophet Mohammad. While standing before his Creator to offer salat, he became so oblivious to the world that he did not remain aware of even himself. Once an arrow pierced so deep in his body that it got difficult to take it out. He suggested to take it out while he was offering salat. Hence, the same was done and when the arrow was taken out he did not mutter even once in pain. Zubayr ibn Sa'id relates that amongst the people of Hashim tribe no one worshipped more than Ali. When he adorned the seat of Caliph, there was no lessening in his devotions. He stayed busy in resolving the matters of state throughout the day and stayed up all night in prostrating his Holy Lord.

Ali was very much devoted to fasting as well. He not only fasted during the month of Ramadan but also in other days. Sometimes

he did not have any food for breaking the fast so he would break his fast merely with water or dates and thank Almighty Allah.

Aisha bint Abi Bakr says, "Ali was very devoted to prayers and fasting. He was the hafiz of Quran." It is said that he would recite the whole Quran while riding the horse.

His state of humility and fear of Allah was such that when the salat time approached, he would become restless, his face expressions changed and he would shiver in the fear of standing before Allah. Once a fellow asked him about this state, he replied, "Salat is the time to return the Trust of Allah. The Trust that skies, earth and mountains refused to bear. My inward is perturbed with the fear whether I would be able to justify bearing the Trust or not."

LOVE FOR THE PROPHET

Love cannot be claimed merely by words. Rather love is an inner state in which the lover is ready to sacrifice his life and all belongings for the beloved. The lover is enticed by the beauty of his beloved, follows his footsteps and never backs off from him. He is an ardent well-wisher of his beloved. The Companions of the Prophet had such love for him, and Ali was fully immersed in this love. Since childhood he had the honour of enjoying the blessed company of Prophet Mohammad. How could the company of ultimate manifestation of Divine beauty not ignite the flame of love in him! The surging passion of love embraced his inward and drowned him in the ocean of love of the Prophet. This love was so strong that there was no diminishing in it with time. Rather every passing day nurtured his passion for his beloved.

The Holy Prophet, per the ordain of Allah, began the preaching of Islam from home. Thus, he invited the people of Hashim tribe to a lavish feast. During the feast when he invited the idol worshippers towards Oneness of Allah, they were enraged. At

that time, Ali was only nine years old, he was feeble and sick but his inward was enlightened with the light of love for the Prophet. He fearlessly got up and declared his support for the Prophet.

At the time of migration, Prophet Mohammad asked Ali to sleep on his bed and questioned him, “The infidels are outside with their unsheathed sharp swords, waiting for the sun to rise, what if they mistakenly kill you?”

Just listen to the answer of the lover of the Prophet! He said:

“O Prophet of Allah! I am happy to sacrifice my life for your life and my soul for your soul. I value my life only if it is spent in your service.”

Imagine the depth of Ali’s love for the Prophet! His love is not limited to the boundaries of the physical world rather he is happy to sacrifice his soul for the soul of his beloved.

In the battle of Uhud when this sincere lover of the Prophet could not find him and heard the rumour of his martyrdom, he was struck with extreme dismay. His life became worthless to him. Thus, he jumped among the non-believers swirling his *Dhu al-Fiqr* in the air. He continued to advance recklessly piling up dead bodies on his way. He then saw his master surrounded by the infidels. Seeing this, he attacked the infidels like a lion and compelled them to go away from the Prophet. The Apostle of Allah smiled at his unique style of devotion and said, “Ali is from me and I am from Ali.”

At the time of writing the Treaty of Hudaybiyyah, Suhayl ibn Amr objected on writing ‘Prophet of Allah’ with the name of the Holy Prophet. The Prophet asked Ali to erase the title, to which he said, “O master! How can my pen dare to do such impudence!” Then Prophet Mohammad took pen from him and erased those words himself.

In short, every moment of Ali's life was enriched with the fragrance of love for the Holy Prophet.

HOSPITALITY

Hospitality was considered a virtue of the Arabs even in the days of ignorance. The Prophet of Allah promoted it even more through his good morals. Ali who was brought up under the kind attention of the Holy Prophet, had cultivated this virtue to the level of excellence just like other virtues of the Holy Prophet. Whenever a guest visited Ali's home, he always served him wholeheartedly. He considered guests as the blessing of Allah and was saddened when there were no guests.

One day Ali was weeping, when someone asked the reason, he said:

"I am weeping because it has been seven days since I have no guest."

FORGIVENESS AND TOLERANCE

Forgiveness and tolerance are ranked very high in moral values. Prophet Mohammad laid emphasis on it for the growth of society and always practised it to set a good example. Ali ibn Abi Talib had this trait to the utmost level. Bearing the wrongdoings of friends and relatives is not a big deal. However, pardoning the enemies when you have full power over them is a sign of greatness. Ali had gotten this marvel from his master, the Holy Prophet. He had witnessed the Holy Prophet forgiving his arch enemies at the conquest of Makkah by saying:

﴿ لَا تُثْرِيَّبَ عَلَيْكُمُ الْيَوْمَ ﴾ (١٢:٩٢) ◀

Meaning: No blame (or penalty) lies on you today. (12:92)

When the assassin of Ali, Ibn Muljam was brought to Ali, he said:

"If I survive, it will be up to me whether I pardon or punish him. If I die, kill him the same way he tried to kill me. O Hasan! If I die, kill him with a single strike of the same sword. Do not mutilate his dead body and do not kill anyone other than this man."

Once Ali was combatting with an infidel. At last, Allah gave him victory over the infidel. He mounted the infidel's chest and was about to chop his head with the sword. When the enemy saw he was about to be killed, being unnerved he spat on Ali's face out of hatred and malice. Ali got off his chest right away and permitted him to leave. In the state of astonishment, he asked Ali, "Why have you spared me?" Ali replied, "I was killing you merely for the sake of Allah, when you spat on my face, I was enraged. Had I killed you after that then this act would not have been purely for the sake of Allah. Therefore, I let you go adopting forgiveness and tolerance."

Once during a duel, the opponent could not bear the strike of his sword and fell down. Upon falling, he got naked. Had Ali wanted, he could have easily killed the man but he let him go to save him from embarrassment.

Ali was compelled to fight Battle of the Camel as a result of conspiracies and in an extreme state of helplessness when there was no other option left. At the end of the battle he went to meet Aisha bint Abi Bakr to inquire about her well-being. He ordered his army not to chase the ones who managed to escape and not to loot the spoils of war. He ensured that the injured from both armies got treatment and made arrangements of the burial and funeral of the dead from both sides.

Ali forgave and tolerated the evildoings of kharijites on several occasions. He did not initiate war against them until they revolted openly and started killing Muslims recklessly.

In Battle of the Camel and Battle of Siffin, people who refused to support Ali were not held accountable afterwards. We can name several men in this regard.

Finally, a dialogue is presented that occurred between Ali ibn Abi Talib and kharijites. After reading it, you can clearly understand how forgiving and tolerant Ali was in response to the insolence of the kharijites.

Ali: O people! We do not want to fight against you. Surrender the killers of our brothers to us so we can take the retribution and leave.

Kharijites: (Swirling their swords) We all are their assassinators. We consider it lawful to shed their and your blood.

Ali: Why do you think it is lawful to shed my blood?

Kharijites: You committed infidelity by appointing the arbitrators.

Ali: You all compelled me to appoint the arbitrators.

Kharijites: We also committed infidelity by appointing arbitrators but we repented and became Muslims again. If you also repent then we will support you.

Ali: How can I call myself an infidel when I am a believer. I brought faith (in Allah and His Prophet), migrated and did jihad.

Kharijites: (Screamed addressing one another) Do not talk to him, fight with him.

This dialogue depicts the tolerance and forgiveness of Ali towards kharijites. After kharijites had revolted to such an extent, it became crucial to fight against them.

GENEROSITY

Ali ibn Abi Talib donated in the way of Allah very generously and never returned any beggar empty handed. He always helped others regardless of his own needs. Once he was fasting. It was

almost time to break the fast when someone knocked at his door. On answering the door, he found out that there was a beggar at the door who was hungry. He gave the meal that was prepared for him to break the fast to the beggar. He then broke his fast by drinking water only and thanked Allah.

One can understand the extent of Ali's generosity from the incident that once someone praised the generosity of Hatim al-Tai and shared an instance that a mendicant begged at the door of Hatim al-Tai, he granted him alms but then the beggar went to other door where Hatim al-Tai gave him more. The beggar then went to his third and fourth door and Hatim al-Tai granted him at every door. On hearing this, Ali said, "This is not a big deal. Excellence is to grant the beggar so much on the very first time that his desire is fulfilled and he has no need to ask anymore."

Once his wife Fatimah bint Mohammad, the Lady of Paradise, had an acute illness. She had the craving to eat pomegranate. Ali was coming home after buying the pomegranate when a beggar beseeched him. Ali gave him the pomegranate and walked home empty handed. After a little while, someone knocked at the door. When Ali answered, a man was standing at the door who presented him some pomegranates. Ali counted, there were nine pomegranates. Ali returned them to the man saying they were not for him. The man said, "At first you took the pomegranates but why have you returned them after counting?" Ali replied, "I donated one pomegranate. I have faith in the promise of Allah that he will grant me ten in return of one."

The man smiled and said, "You are right! I had ten pomegranates but I took one out to test you."

TRUSTWORTHINESS AND HONESTY

Trustworthiness and honesty are not related to things of monetary value only rather they have vaster meanings. If you have someone's secret then you are trustee of that secret. If you are a

ruler then the rule is also a trust of the nation. If you have knowledge then that is also a trust in your possession. As far as the standard to judge the trustworthiness of a trustee is concerned, it is that if someone holds power then he must use it for the welfare of the people who have elected him or for whosoever he is appointed over. If one holds someone's secret then he should not reveal it. If a man is entrusted someone's wealth or property then he should not be dishonest in keeping it.

Just like other virtues of the Prophet, the virtues of trustworthiness and honesty were also embedded in Ali's nature. Because of these qualities, at the time of migration, Prophet Mohammad made Ali the trustee to return the valuables of the people of Quraish on his behalf. Ali guarded them all night and despite the fact that the infidels of Makkah were not just the enemies of Prophet Mohammad but had animosity against him as well, he ensured to safely return all the valuables and then headed towards Madina.

During his caliphate, Ali was extremely careful in using the money from the treasury. Once, because of the poor financial state of Ali, his servant Qanbar took some expensive utensils from the treasury to use in Ali's house. When Ali found about it, he reproached the servant and said, "Return the utensils. Do you want to push me towards destruction?"

CHILDREN OF ALI ARE PROGENY OF THE HOLY PROPHET

It is the rule of nature that progeny of every man continues from him, however, Ali was blessed with this special honour that Allah continued the progeny of Prophet Mohammad from Ali. The children of Ali and Fatimah tuz-Zahra are the children of the Prophet and his progeny continued from them. Mian Mohammad Bakhsh says:

آل نبی اولاد علی دی، شکل صورت انہاں دی

نام لیا کمھ پاپ نہ رہندے، میل اندر دی جاندی

Explanation: The children of Ali are in fact the progeny of the Holy Prophet. They resemble the Holy Prophet in every way. Remembering them eliminates not only millions of sins but also cleanses the rust of inward and enlightens it with the light of Truth.

Ali is included in People of the Cloak, in fact the title ‘People of the Cloak’ is for his family.

- ❖ Umm Salama relates that once Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* was in her house. The verse was revealed:

► إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلُ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا ﴿٣٣:٣٣﴾

(33:33)

Meaning: Allah only intends to remove *rijs*⁴¹ from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. (33:33)

Ali ibn Abi Talib, Fatimah bint Mohammad, Hasan ibn Ali and Husayn ibn Ali came. The Prophet covered all of them with his cloak and looked towards the sky and prayed twice,

⁴¹ The Arabic word *rijs* (رِجْسٌ) is interpreted by different exegetists as:

- ❖ Abu Zayd relates that in the verse *rijs* means Satan.
- ❖ Ibn Atyah says, “*Rijs* refers to sin, torment, impurities and weaknesses. Allah has saved People of the Cloak from all such things.”
- ❖ Ibn Arabi has written in nineteenth chapter of *al-Futuhat al-Makkiyya*, “Since the Prophet is pure in his essence therefore Allah kept him and People of the Cloak pure in every respect and made them impeccable. In Arab every impure, flawed and undesirable thing is referred to as *rijs*.”

“O Allah! They are People of the Cloak and they belong to me, purify them from all impurities.”

Umm Salama says that she entered her head in the cloak and asked if she was also with them. The Prophet said, “You are on righteousness, you are on righteousness.” (**Musnad Ahmad ibn Hanbal 27041**)

- ❖ Ismail relates from his father Abdullah ibn Jafar that when the Holy Prophet was blessed with revelation of the verse 33 of sura *al-Ahzab*, he said, “Call them! Call them!” Safiyya asked, “Whom should I call O Prophet?” He said, “My family; Ali, Fatimah, Hasan and Husayn.” Hence they were called and the Prophet placed his cloak upon them, raised his hands and prayed, “O Allah! This is my progeny. Bless Mohammad and his progeny.” (**Mustadrak 4709**)
- ❖ Sa'd ibn Abi Waqqas relates that when the verse 33 of sura *al-Ahzab* was revealed, the Holy Prophet covered Ali ibn Abi Talib, Fatimah-tuz-Zahra, Hasan and Husayn under his cloak and said, “O Allah! They are People of the Cloak and are from me.” (**Mustadrak 4708**)

DOOR OF FAQR AND HEIR OF THE TRUST OF FAQR

Sultan Bahoo says:

- ❖ Ali got *Faqr* from the Holy Prophet. (**Ain al-Faqr**)
- ❖ Four Companions of the Holy Prophet have command over four attributes; Abu Bakr Siddiq over truthfulness, Umar ibn Khattab over self-accountability and justice, Usman ibn Affan over generosity and modesty while Ali ibn Abi Talib has command over knowledge and *Faqr*. (**Asrar-e-Qadri**)

First of all, Ali ibn Abi Talib requested Prophet Mohammad for gnosis of Allah. In this regard Shaikh Abdul Qadir Jilani says:

- ❖ First of all, Ali ibn Abi Talib sought from the Holy Prophet the easiest and the quickest way of reaching Allah. The Prophet waited for the revelation so Angel Gabriel came and taught shahada thrice. The Holy Prophet repeated after him in the same way. Then Prophet Mohammad taught shahada to Ali ibn Abi Talib and then to all of his Companions and said, “We return towards the greater jihad from the minor one.” Greater jihad is a fight against one’s self. Once the Holy Prophet said to some of his Companions, “Your biggest enemy is your own self (*nafs*⁴²) which lies between your two sides.” One cannot win love of Allah unless he defeats his esoteric enemies that are inciting self, repenting self and the inspiring self. (Moreover, one cannot achieve closeness of Allah) unless he is purified of all the undesirable traits like gluttony, undue sleep, absurd talk and bestial habits like fighting, abusing, aggression, and satanic attributes like ignorance, vanity, jealousy, enmity and other such exoteric and esoteric evils. When a person gets rid of all these vices then roots of sin are eliminated from his being and he is counted among the purified and sanctified ones as Allah says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢﴾ ◀

Meaning: Undoubtedly, Allah loves those who repent much and He loves those who keep themselves thoroughly pure and clean. (2:222)

⁴² Self is for the Quranic word *an-nafs* and it has four layers or levels. Each layer annihilates and is elevated to the next level upon its purgation. The first layer incites man towards sin therefore it is called ‘inciting self’ (*an-nafs al-ammarah*). On purification it elevates to the next layer which blames and repents on committing sin. It is called ‘repenting self’ (*an-nafs al-lawwamah*). The third layer inspires before sin hence the name ‘inspiring self’ (*an-nafs al-mulhimah*). Whereas fourth layer is pure of sins and is at peace. It is called ‘self at peace’ (*an-nafs al-mutmainnah*). The self is an abode of worldly and heavenly desires and is a veil between Allah and His slave. The seeker is blessed with the vision of Allah only when this veil is removed on the purgation of self.

The person who repents only from the exoteric sins is not counted among the thoroughly clean and pure ones mentioned in the verse. He is repentant but not truly because perfect repentance is the attribute of chosen ones only (who sincerely repent from all the exoteric and esoteric sins). Such chosen ones are completely forgiven. The person who only repents from exoteric sins is like a person who cuts only the stems of the wild growing grass instead of uprooting it. Such cutting results in more vigorous growth. On the contrary, the one who repents from all his exoteric and esoteric sins as well as all the satanic and undesirable behaviours is like a person who cuts the wild grass from root which rarely grows again. After a complete and perfect repentance, the source of persuasion (*Ism-e-Allah Zaat*) removes everything other than Allah from the inward of the seeker. Certainly! The person who has not removed the bitter plant can never replace it with the sweet one. O seeker of the Divine vision! Learn lesson from it so you achieve success and reach the destination. (**Sirr al-Asrar Chapter 5**)

- ❖ It is related that first of all Ali ibn Abi Talib sought *Faqr* from the Holy Prophet. He said to him, “O Messenger of Allah! Please tell the quickest and the easiest path to Allah?” The Holy Prophet said, “Invoke Allah’s name continuously in solitude.” Ali ibn Abi Talib asked, “How should it be invoked?” The Holy Prophet said, “Close your eyes and listen to me invoking thrice and then repeat it.” The Holy Prophet closed his eyes and recited shahada thrice in a loud voice. Ali ibn Abi Talib closed his eyes and heard then repeated it in the same way three times. Since then this invocation continued among Mystics. (**Rehan-ul-Quloob, Sharif-ut-Tawarikh**)

This proves that the Holy Prophet granted the esoteric persuasion of shahada to Ali ibn Abi Talib before everyone else and took him to the station of Oneness of Allah.

- ❖ It is written in *Sair-ul-Aqtab*, *Sharif-ut-Tawarikh* and *Tawarikh Aina-e-Tasawwuf* that one day all the Rashidun Caliphs were present in the Mohammadan Assembly. The Prophet said to Abu Bakr, "If I grant you the status of *Faqr* which was conferred upon me from the Divine court on the night of Miraj, how would you fulfil its obligation?" He replied, "O Prophet! I will adopt truthfulness." The Holy Prophet asked the same question from Umar and he answered, "I will adopt justice." Then the same question was asked from Usman ibn Affan, he replied, "I will adopt modesty and patience." When this question was asked from Ali ibn Abi Talib, he replied, "If this status will be granted to me, I shall hide the sins of others and forgive them."

The Holy Prophet was delighted at this answer and expressed, "O Ali! You answered exactly as per the will of Allah and His Prophet. You truly deserve this status." He blessed him with *Faqr* and gave him the glad tidings, "You are the king of all the Saints and the leader of my umma." **(Sair-ul-Aqtab, Sharif-ut-Tawarikh and Tawarikh Aina-e-Tasawwuf)**

Undoubtedly, forgiveness and hiding sins of others are the attributes of Allah and Prophet Mohammad. Mian Mohammad Bakhsh says:

پرده پوشی کم نظر دا میں طالب فقراداں
عیب کے دے پھول نہ سکاں ہر کم تھیں شرماداں

Explanation: *Faqr* hides the weaknesses of others and I am the seeker of *Faqr*. I cannot expose anyone's sins because I am embarrassed of my own sins.

Forgiveness and hiding others' sins are the most essential qualities of the holder of Divine Trust to guide umma on the path of *Faqr*. If he lacks them, no one will follow him as everyone has one or the other weakness and every person is indulged in one or the other sin.

- ❖ Once Angel Gabriel presented four turbans to the Holy Prophet and said, “Allah has sent these turbans for you to wear.” The Holy Prophet first wore the turban with one crest and then put it on Abu Bakr’s head. Then he wore the turban with two crests and put it on Umar’s head. Then he wore the turban with three crests and granted it to Usman ibn Affan. Lastly he wore four-crested turban and put it on Ali ibn Abi Talib’s head and said, “O Ali! I was ordered to grant you this four-crested turban. This turban now belongs to you and you can pass it on to the person whom you think deserves it and can fulfil its obligations.” (**Sair-ul-Aqtab, Sharif-ut-Tawarikh and Tawarikh Aina-e-Tasawwuf**)

This shows that the turban was handed over to Ali ibn Abi Talib as a trust and it was meant to be transferred to umma through him, by his will and order.

- ❖ Jabir ibn Abdullah relates that when the following verse was revealed:

﴿إِنَّمَا أَنْتَ مُنذِرٌ لِّكُلِّ قَوْمٍ هَادٍ﴾ (١٣:٧) ◀

Meaning: (O Mohammad)! You are the warner (to the disobedient) and the guide to every community. (13:7)

Prophet Mohammad put his hand on his own chest and said, “I am the warner.” Then pointing towards Ali ibn Abi Talib he said, “You are the guide. The seekers of the right path will gain guidance from you.”

- ❖ Ibad bin Abdullah Al-Asadi relates that Ali ibn Abi Talib said while explaining the verse “(O Mohammad)! You are the warner (to the disobedient) and the guide to every community” that “In this verse, ‘the warner’ is the Holy Prophet and I am ‘the guide’.” (**Mustadrak 4646**)

In the light of this Hadith, Ali will be providing guidance to the seekers of Allah till the doomsday. In this regard, Mujaddid Alif Sani who is equally acknowledged in all the mystic orders, says:

- ❖ There are two ways of union with Allah. One of them is the way of Prophethood. Through this way, only the Prophets are connected and unified with Allah and this way was sealed after Prophet Mohammad.

The second way is that of sainthood. The people of this way are connected to Allah through a mediator. This group consists of the Sufi hierarchy of *Qutb*, *Autad*, *Abdal*, *Nujaba* (the nobles) and common Saints. The mediator and the main source of this way is Ali ibn Abi Talib. This way of union with Allah is all about the grand status of Ali ibn Abi Talib. At this station he exercises the authority granted to him by Prophet Mohammad. Fatimah-tuz-Zahra, Hasan and Husayn also share this status with Ali. (**Maktubat Imam Rabbani**)

THE SUCCESSORS OF ALI IBN ABI TALIB

Ali ibn Abi Talib had four spiritual successors; Hasan ibn Ali, Husayn ibn Ali, Shaikh Hasan of Basra and Kumayl ibn Ziyad. In Sufism, they are known as the four righteous leaders or the four mystic caliphs. From these four Imams, fourteen mystic orders further initiated. Through these orders the beneficence of the Holy Prophet is transmitted to the umma spiritually. Thus the successors of Ali ibn Abi Talib established such a strong system of mystic orders which successfully continues till date.

The spiritual orders of Hasan ibn Ali and Husayn ibn Ali continued through the Imams who are their progeny. Even the greatest Saints such as Fuḍayl ibn Iyad, Imam Shafii, Imam Abu Hanifa, Bayazid Bastami got spiritual beneficence from them and achieved high spiritual status.

Hasan of Basra is the famous successor of Ali from whom all his mystic orders started and continued. There were many successors of Hasan of Basra, among them two are more prominent, Shaikh Abdul Wahid ibn Zayd and Shaikh Habib Ajmi. Because of their spiritual beneficence, fourteen mystic orders were formed, five from Abdul Wahid and nine from Shaikh Habib Ajmi. All of these orders now collectively exist in *Qadri* order, *Suhrawardi* order and *Chishti* order. The *Qadri* order is ranked above all the orders because of *Faqr*.

THE FIFTH CALIPH

HASAN IBN ALI

Hasan ibn Ali is the last and the fifth Rashidun Caliph. He was the eldest son of Ali ibn Abi Talib and Fatimah bint Mohammad and the grandson of Prophet Mohammad *sall'Allahu alayhi wa'alih'i wasallam*. The virtues of Hasan ibn Ali are so many that it is hard to confine them in a description. Hasan ibn Ali and Husayn ibn Ali, whom Prophet Mohammad called the two flowers of his garden, were by no means less than one another in their proximity to the Holy Prophet. The Hadiths of the Holy Prophet express his equal love for both of them. He named them and fed both with his sacred saliva at the time of their birth, performed their *aqiqah*⁴³ and expressed equal joy on their births. They were fortunate to be the riders of Prophet Mohammad's shoulders and played in his lap. He concentrated equally on their brought up and training. He expressed about them, "Hasan and Husayn are from me." The Holy Prophet also said, "O Allah I love them, so You also love them."

The Holy Prophet called them both the leaders of youth of the paradise.

In physical appearance both Hasan and Husayn bore resemblance to the Holy Prophet. According to the traditions of the Companions of the Holy Prophet, Hasan ibn Ali's face resembled the sacred countenance of the Holy Prophet while Husayn ibn Ali resembled the Prophet from chest to feet. After Prophet Mohammad passed away, when Companions used to become restless for his vision, they beheld Hasan and Husayn making them stand side by side. In their vision, they gained the

⁴³ An Islamic tradition of sacrificing animal (sheep or goat) on the occasion of a child's birth.

vision of Prophet Mohammad. The Companions were the witness of their physical resemblance, whereas the Hadith “Hasan and Husayn are from me” testifies their inward and spiritual resemblance to the Holy Prophet. This means they both are the physical and spiritual heirs of the Holy Prophet. Husayn was bestowed equally from the heritage of *Faqr* as Hasan was, because the Holy Prophet called them both from himself, just as he called Ali ibn Abi Talib and Fatima bint Mohammad from himself. There is not a single Hadith or incident found in the sacred life of the Holy Prophet where he gave preference to one prince over the other. Therefore, if umma does an act which our Prophet did not, then it will be against the Sunna and will of the Holy Prophet.

According to a tradition, once Hasan and Husayn wrote on a wooden board and came to Ali ibn Abi Talib and asked him to decide who wrote better. Ali, who is the gateway to knowledge and settled big issues, was perplexed that admiring the writing of one would discourage the other. Therefore, he said that he would not be able to decide and it would be better if they took it to their mother. They then went to Fatima bint Mohammad so she could decide whose writing was better. She also became answerless and said that their grandfather could make a better decision. Now both princes went to the Holy Prophet and requested to make the decision. The Holy Prophet who is the master of the universe, despite keeping the knowledge of the universe, was bewildered at the question. How could he call the writing of one prince better and discourage the other? He said, “Let me consult Angel Gabriel.” Angel Gabriel came and while sending salutations said, “O master! Making this decision is beyond my ability. However, Allah can make a better decision. He has sent this apple from heaven. I will drop it from the top. Whoever’s wooden board it drops at, shall be proved to have nicer writing.” Angel Gabriel dropped the apple and by Allah’s will it split in two equal pieces.

One piece dropped on Hasan's wooden board and the other on Husayn's. (**Nuzhat-ul-Majalis**)

This is to say, the status of both princes is equal in Allah's court and even He does not prefer one over the other.

- ❖ Anas ibn Malik says that he often visited the Holy Prophet and watched Hasan and Husayn playing on his belly. The Holy Prophet would say, "They both are the flowers of my umma." (**Nisai**)
- ❖ Abdullah ibn Masud reports that the Holy Prophet was offering salat. When he prostrated, Hasan and Husayn climbed his back. People tried to stop them but the Holy Prophet gestured to let it be. Afterwards he said, "May I sacrifice everything for them. The one who loves me must love them too." (**Tabarani 2578**)
- ❖ Fatimah relates that she presented her sons to the Holy Prophet while he was on his deathbed and requested him, "O Messenger of Allah! Please bless them with something from your inheritance." The Holy Prophet said, "Hasan is the heir of my dignity and leadership and Husayn is the heir of my courage and generosity." (**Tabarani, Shaybani**)
- ❖ Ali ibn Abi Talib narrates that the Holy Prophet held the hands of Hasan and Husayn and said, "Whoever loves me and both of them and their parents, will be with me on my station on the day of judgement." (**Tirmidhi 3733, Musnad Ahmad ibn Hanbal**)
- ❖ Abu Hurairah relates that the Holy Prophet said, "Whoever loves Hasan and Husayn, in fact loves me and whoever keeps malice towards Hasan and Husayn in fact keeps malice towards me." (**Tabarani 2579**)
- ❖ Abu Hurairah narrates that once Hasan and Husayn were sitting on each side of Prophet's shoulders. Prophet Mohammad was kissing them in turns. Someone asked him, "O Holy

Prophet! Do you love them?" He replied, "Whoever loves them, in fact loves me and whoever keeps malice towards them, in fact keeps malice towards me." (**Mustadrak 4777**)

- ❖ Yaelah ibn Murrah relates a tradition, "Hasan and Husayn walked towards the Holy Prophet. When the first one approached, the Holy Prophet put his arm around his neck and when the second one approached, he put his other arm around his neck. Then the Holy Prophet kissed them both and prayed to Allah, 'O Allah! Please love them as I love them'." (**Tabarani 2523**)
- ❖ Salman the Persian narrates that the Holy Prophet said, "Hasan and Husayn are my grandsons. Whoever loves them, in fact loves me and whoever keeps malice towards them, Allah will punish him by throwing him in the hell." (**Mustadrak 4776**)
- ❖ Umar ibn Khattab relates that the Holy Prophet said, "Hasan and Husayn are the leaders of the youth in paradise." (**Tabarani 2534**)

BIRTH

Hasan ibn Ali was born on the night of first Ramadan 3 AH in Madina. Yusuf bin Ismail Nabhani writes his date of birth as 15th Ramadan 3AH.

THE SACRED NAME

His name is Hasan, teknonym is Abu Mohammad and titles are *Mujtaba* (the chosen one), *Taqi* (pious), *Zaki* (the pure one), *Sayyid* (master), *Shabeeh-e-Rasool* (the one who resembled Prophet Mohammad). Since Hasan ibn Ali remained the Caliph of Muslims for five months, that is why he is also known as the fifth Rashidun Caliph. Caliphate came to an end at him, hence he is also known as the seal of caliphate.

After his birth, the Holy Prophet asked Ali ibn Abi Talib what had he named his son. Ali responded that he named him Harab. Prophet Mohammad said, “No! He is Hasan.” According to some traditions, Prophet Mohammad remained silent, then Angel Gabriel came and said, “Salutations of Allah for you and a message from Him to name him Hasan.” Thus, the Holy Prophet named him Hasan.

FEEDING SALIVA AND PERFORMING AQIQAH

On the birth of Hasan, the Holy Prophet went to his daughter Fatimah’s house and said to Asma bint Umais, “Bring my son to me.” Asma presented the newborn wrapped in an orange cloth. The Holy Prophet recited azan in his right ear and *takbir* in the left ear. He then performed the ritual of first-ever dose to newborn by putting his saliva in Hasan’s mouth.

On the seventh day, the Holy Prophet himself performed his *aqiqah*, got his head shaved and ordered to donate silver equal to the weight of his hair. It is related by Ja’far al-Sadiq that while performing *aqiqah* the Holy Prophet prayed, “O Allah! accept (the slaughtered animal’s) bones in lieu of infant’s bones, its meat for infant’s flesh, its blood for infant’s blood and its hair for infant’s hair. O Allah! Make this sacrifice of *aqiqah* a protectant of Mohammad and his family.” (*Tirmidhi, Tazkirah al-Hammam*)

RESEMBLANCE WITH THE HOLY PROPHET

The traditions abundantly mention that the beauty and grandeur of Hasan ibn Ali resembled his dear grandfather Prophet Mohammad. Uqba bin al-Harith narrates in *Bukhari*:

- ❖ Once Abu Bakr Siddiq came from the mosque after offering prayer and Ali ibn Abi Talib was accompanying him. He saw that Hasan was playing with other kids. Abu Bakr lifted

him up on his shoulders and said, “May my parents be sacrificed on this kid. The boy resembles my master Prophet Mohammad and not his father.” Hearing this, Ali smiled. **(Bukhari)**

- ❖ Ali relates, “Hasan is the perfect reflection of the Holy Prophet from head to chest while Husayn is his perfect reflection from chest to feet.” **(Tirmidhi 3779)**
- ❖ Ali ibn Abi Talib says, “Anyone who wants to see a person who is exactly like the Holy Prophet from chest to head, he must see Hasan and anyone who wants to see a person who is exactly like the Holy Prophet from chest to feet, he must see Husayn.” **(Tabarani 2702)**
- ❖ Anas ibn Malik states, “Nobody resembled the Messenger of Allah more than Hasan ibn Ali.”

CHILDHOOD

Hasan ibn Ali spent six years and four months under the kind attention of the Holy Prophet and was trained by sacred mother Fatimah bint Mohammad for seven years. His father Ali ibn Abi Talib graced him with beneficence for thirty-seven years. It is obvious that getting nurtured in the shadow of these sacred personalities ingrained same virtues in Hasan ibn Ali as these personalities themselves had.

Several traditions verify the Holy Prophet’s extreme love and affection for Hasan ibn Ali.

- ❖ Abu Hurairah narrates, “Hasan ibn Ali is beloved to me since the time I saw him putting his fingers in the Holy Prophet’s beard and the Holy Prophet was putting his tongue in Hasan’s mouth and was saying, ‘O Allah I keep him beloved, You also make him Your beloved’.”

- ❖ According to another tradition, the Holy Prophet said, “O Allah I love Hasan, You also love him and love the one who loves him.” (**Anwar al-Absaar**)
- ❖ Ibn Zubayr narrates, “When the Holy Prophet prostrated while offering salat, Hasan used to climb his back. The Holy Prophet remained in that state until Hasan climbed down by himself. And I saw when the Holy Prophet bowed, Hasan would enter between his feet. The Holy Prophet would not go to prostration until he came out of the other side.” (**Tabaqat ibn-e-Saad**)
- ❖ Ibn Abbas narrated, “I saw the Holy Prophet was carrying his grandson Hasan on his shoulders when someone said to Hasan, ‘O son, your ride is great!’ The Holy Prophet replied, ‘The rider is great too’.” (**Bukhari, Muslim**)

This is why, Hasan is known as ‘the rider of shoulders of the Prophet’. This is his famous title because he often used to stroll around the streets of Madina riding the sacred shoulders of his grandfather.

وَ حَسْنُ مُجْتَبٍ سَيِّدُ الْأَسْنَى

رَاكِبٌ دُوْشِ عَزْتٍ پْ لَاكْهُون سَلَامٌ

Meaning: Countless salutations upon Hasan ibn Ali, the chosen one, master of the benevolent and the rider of shoulders of the Holy Prophet.

Along with this love and affection, the Holy Prophet kept training him physically and spiritually. The already sanctified inward of Hasan ibn Ali absorbed Mohammadan light from the Prophet’s Divine countenance and got enlightened with knowledge and gnosis of Allah. It is related by Tabarani in *al-Mu’jam al-Kabir* that the Holy Prophet said, “I have granted clemency to my son Hasan.”

Clemency is one of the greatest attributes from the beautiful morals of the Holy Prophet which includes patience, perseverance, endurance, forbearance, wisdom and contentment.

Due to the closeness and love of the Holy Prophet, the attributes of piety, ardent Divine love and all the praiseworthy attributes transmitted to Hasan.

MARVELS OF HASAN IBN ALI

FEAR OF ALLAH

When Hasan ibn Ali prepared to offer salat in Allah's court, every part of his body started to tremble during ablution and his face turned pale. Someone asked him about this condition, he said, "Whoever stands in Allah's court truly, it is inevitable that he turns pale and his every joint trembles (due to Allah's magnificence)."

Ja'far al-Sadiq narrates:

"When Hasan ibn Ali would offer salat, his body trembled and his face turned pale."

According to *Tabaqat ibn-e-Saad*, during the recitation of Quran when Hasan would read:

يَا أَيُّهَا الَّذِينَ آمَنُوا ◀

Meaning: O believers!

He would say, "O Allah! I am here, I am here."

He used to read every verse with extreme concentration and deliberation. He would weep bitterly while reading about heaven, hell and the states after death.

Traditions verify that Hasan always went for pilgrimage from Madina to Makkah on foot. The camels were along but he would

not ride them. So much so, his feet would swell due to walking. He used to say, “I feel embarrassed to go in Allah’s majestic court on a ride.”

The people who accompanied him would dismount their rides out of his respect, but he would tell them, “You do not have to do this as many among you are weak.” When they hesitated, Hasan insisted them to change their route so that they would not hesitate to travel to Makkah on their rides.

FORBEARANCE

Al-Suyuti says that Marwan was an arch-enemy of Hasan ibn Ali and used to torture him in different ways. He even used insolent words against him but in response Hasan always remained silent and let go of it. When Hasan ibn Ali passed away, Marwan wept bitterly. Husayn ibn Ali asked him, “You used to cause him pain with your oppression, why do you cry now?” He replied, “I oppressed the one whose forbearance was as strong as the mountains.”

Once Hasan ibn Ali was having a meal with some friends, a slave brought a bowl of curry. The bowl dropped from his hands and curry fell on Hasan. Seeing this the slave got nervous and recited the first part of verse 134 of sura *aal-Imran*:

وَالْكَاظِبِينَ الْعَيْظَ ◀

Meaning: The ones who sublimate their anger.

Listening to it, Hasan ibn Ali said, “I have sublimated my anger.”

The slave then recited the next part of the verse:

وَالْعَافِينَ عَنِ النَّاسِ ◀

Meaning: And tolerate (the faults of the) people.

Hasan ibn Ali said, “I forgave you.”

Then he recited the third part of the verse:

◀ وَاللّٰهُ يُحِبُّ الْمُحْسِنِينَ

Meaning: And Allah loves those who are benevolent.

At this, Hasan ibn Ali said, “Go! I have freed you.” (**Ruh al-Bayan**)

HASAN’S STATUS IN FAQR

In *Faqr*, the status of Hasan ibn Ali is:

◀ إِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ

Meaning: When *Faqr* is accomplished, that is Allah.

Sultan Bahoo says about Hasan and Husayn:

- ❖ Hasan and Husayn reached the ultimate station of, “*Faqr* is my (Holy Prophet’s) pride.” They were the source of happiness for the Holy Prophet and Fatimah-tuz-Zahra. (**Mehak-ul-Faqr Kalan**)

Hasan ibn Ali possesses the perfect spiritual attention and is accomplished in describing the subtle facts of Sufism. In his will, he stated:

◀ عَلَيْكُم بِحَفْظِ السَّرَّايرِ فَإِنَّ اللّٰهَ مُطْلِعٌ عَلَى الصَّيَارَاتِ

Meaning: Protect the esoteric secrets as Allah knows what is concealed in the inwards.

Hasan ibn Ali is stationed at such a high level of gnosis and mysticism that even a high ranked Mystic, Sultan-ul-Faqr II Shaikh Hasan of Basra, used to consult him on delicate matters. Shaikh Hasan of Basra once asked him in a letter:

“O the grandson of Messenger of Allah! What is your view about our difference of opinion regarding destiny and our curiosity and authority in its matters? Please enlighten us so that we become

aware of your views as you are the progeny of great Mystics. You have been taught the knowledge of Allah and you are witness on people from Allah.”

Hasan ibn Ali wrote in response to this letter:

“My view about this matter is that the person who does not believe that destiny of everything, good or bad, is from Allah, is depraved. One cannot obey Allah forcibly neither one can disobey Him out of compulsion. He does not allow His slaves to intervene in His kingdom either. Although He has given authority to His men but He is the Master of everything upon which He has made His men authoritative. Thus, if they intend to obey Him, He does not stop them from His obedience. Also, if they intend to commit a sin and He wills to bestow His favour, He intervenes between them and the sin. However, if He does not intervene, then He has neither compelled them to commit sin nor made disobedience forcibly incumbent upon them. He has given people the freedom to decide whether to do an act or not, hence absolved Himself from the responsibility of their deeds. Nevertheless, He facilitates in adopting the path to which He has invited them and to abandon the path which He has forbidden. And only Allah’s power is dominant. (**Kashf-ul-Mahjub**)

INTELLIGENCE AND WISDOM

Once in the era of Ali ibn Abi Talib, a case came in his court where two persons were confessing a single homicide. People caught one person considering him the murderer while the other presented himself as guilty. When Ali asked the first accused the reason of confession, he said, “I was arrested in such circumstances where I had no choice but to confess the murder as no one would have believed if I had refused.” Upon asking about the incident, he explained:

"I am a butcher and I slaughtered a goat near the site of incident. As I was cutting the meat, I had to go a little far for nature's call. Just as I finished, I saw a dead body nearby. Meanwhile people started gathering at the site. Seeing my blood-stained hands and my knife they assumed that I was the murderer since there was no one around besides me. No one had believed if I refused therefore I had no choice but to confess."

When Ali ibn Abi Talib asked from the second person, he said, "I am a poor bedouin. I killed the man for money. After the murder, I had not yet taken out the money when I heard people coming so I hid. Then I saw that people were arresting this innocent man for the crime I had committed. I was extremely distressed, so I presented myself."

After hearing the whole incident, Ali ibn Abi Talib asked Hasan about his view. He replied, "O Leader of the Believers! If he killed one person, he also saved the life of the other. And Allah says:

◀ وَمَنْ أَحْيَا هَا فَكَانَتْ أَحْيَا النَّاسَ جَمِيعًا (٥:٣٢)

Meaning: And whoever (saved a person from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society). (5:32)

Thus, I suggest to forgive the bedouin." Ali ibn Abi Talib was pleased at the intelligence and wisdom of Hasan ibn Ali. He forgave the bedouin on the suggestion of Hasan and commanded to pay the blood money of the killed from the treasury.

GENEROSITY

Traditions are the witness that Hasan ibn Ali never returned anyone empty-handed from his court and the door of his generosity always remained open. Ali ibn Usman al-Hajveri writes in *Kashf-ul-Mahjub*:

- ❖ Once a bedouin came to Hasan's door and began to abuse him. Hasan ibn Ali, the embodiment of forbearance, said to him, "O bedouin! Are you hungry or thirsty or are you suffering from some other misery? Tell me so I can help you!" He commanded his slave to give some money to the bedouin and said to him, "Forgive me as this was the only amount at house. If I had any more, I would not have hesitated to give it to you." On hearing this, the bedouin instantly said, "I testify that you are the son of Prophet of Allah. I just came to test your patience and forbearance."

Such are the attributes of Saints who are the knowers of reality that the appreciation and criticism of people is equal in their sight. (*Kashf-ul-Mahjub*)

Al-Ghazali writes:

- ❖ Once a person came to Hasan ibn Ali and complained about his poverty. Hasan gave him fifty thousand gold coins. He could not pick up the coins, so he called a labourer. Hasan ibn Ali even paid the fee to the labourer. (*Ihya al-Uloom*)

Someone asked Hasan why he never returned a beggar empty-handed even when he was starving himself. He said, "I myself am a beggar in Allah's court. I feel ashamed to return a needy empty-handed while being a beggar myself." (*Ibn Asakir*)

BRAVERY

Hasan ibn Ali performed many heroic deeds in Ali ibn Abi Talib's era of caliphate. The victory in Battle of the Camel owes to his swordsmanship. He also showed war skills in the Battle of Siffin. Hasan was one among the people who guarded the house of Usman ibn Affan for many days to protect him from the rioters. He supplied food and water to Usman's house carrying them on his back.

CALIPHATE OF HASAN IBN ALI

Ramadan 40 AH till Rabi al-Awwal 41 AH

(January 661 AD – August 661 AD)

When Ali ibn Abi Talib was wounded by Ibn Muljam's poison-coated sword, people asked him if they should pledge allegiance to Hasan ibn Ali after his death. Ali ibn Abi Talib replied, "I do not order you neither do I stop you from this. You people understand it better."

Following the Sunna of the Messenger of Allah, Ali ibn Abi Talib did not nominate anyone for caliphate after him, not even his most distinguished son. He left the decision of choosing the Caliph on common Muslims following the tradition of the Holy Prophet. Who could be better and dearer to common Muslims than the grandson of the Holy Prophet? Besides being the progeny of the Holy Prophet, Hasan's other qualities and attributes also made him suitable for the rank of Caliph. Therefore, everyone took oath of allegiance on the sacred hand of Hasan ibn Ali.

Immediately after becoming a Caliph, Hasan ibn Ali delivered a sermon:

"O people! Yesterday a man passed away who was better than those who preceded him and those who will follow him. The Holy Prophet sent him in battles as the standard-bearer. He never returned unsuccessful from any venture. Angel Michael and Angel Gabriel accompanied him from left and right."

Meanwhile, Syrians pledged allegiance to Ameer Muawiya considering him their Caliph. When clashes started to arise between the two groups, Muawiya sent a message to Hasan ibn Ali in which he said:

"Peace is better than war therefore it is better that you accept me as Caliph and swear allegiance on my hand."

Hasan ibn Ali was not desirous of caliphate. The position of Caliph was not a source of honour for him, rather his being the Caliph was an honour for the caliphate. Therefore, five months and ten days after ascending the throne of caliphate he withdrew himself from it in *Rabi al-Awwal* 41 AH. This way two predictions of the Holy Prophet came true. First that the era of caliphate will continue after him for thirty years, that is from *Rabi al-Awwal* 11 AH (death of the Prophet) to *Rabi al-Awwal* 41 AH (Hasan ibn Ali's withdrawal from caliphate). If we do not count the period of caliphate of Hasan ibn Ali, then the total period of caliphate from Abu Bakr Siddiq to Ali ibn Abi Talib reduces to twenty-nine and a half years. Thus, according to the prediction of the Holy Prophet, Hasan ibn Ali was the rightful Caliph of Muslims. The second prediction of the Holy Prophet which came true is narrated by Abu Bakr as:

“Once while showing affection to Hasan ibn Ali, the Holy Prophet said, ‘My son is a noble, because of him the conflict between two Muslim groups will come to an end’.” (**Bukhari**)

When Hasan withdrew himself from the seat of Caliph, he set the following conditions:

1. No citizen of Iraq shall be arrested based on previous enmity. Safety shall be provided to everyone without exception.
2. Ali ibn Abi Talib must not be slandered.

Hasan ibn Ali withdrew himself from caliphate firstly because he did not want a conflict between Muslims. Secondly, had he not left caliphate, the practice of inheriting the caliphate would have initiated through the family of Prophet Mohammad.

After reconciliation with Muawiya, Hasan ibn Ali addressed the people before Muawiya arrived Kufa. He said:

“O people we are your nobles and guests. We are People of the Cloak from whom Allah has removed impurity and has made

them pure.” Hasan ibn Ali repeated these words to the point that everyone began to cry.

When Muawiya came to Kufa, he requested Hasan ibn Ali to inform people of what settled between them. At this, Hasan ibn Ali delivered an extempore sermon. After the praise of Allah, he said:

“O people! Allah guided you to the right path through our predecessors and will forgive you through our successors. Wise is the one who fears Allah while the evildoer is helpless. The issue of caliphate regarding which I and Muawiya had differences, either he is more deserving or I am. I withdraw from my right for Allah’s will as well as to reform the umma of Prophet Mohammad and to protect your blood.” Then Hasan turned towards Muawiya and said:

“I am not aware but maybe it is a trial for you and an advantage for a certain time.”

When Hasan ibn Ali separated himself from physical caliphate for Allah’s will, Allah blessed him and his family with the spiritual caliphate (*Faqr*). This way physical caliphate (governance) and spiritual caliphate separated from each other and never became one till date.

After withdrawing from the caliphate, Hasan ibn Ali came to Madina and involved himself in religious activities. According to a tradition, Muawiya fixed Hasan’s annual allowance as one lakh dirham. He spent major part of it in the way of Allah and himself led a simple life with contentment.

DEATH

Hasan ibn Ali had so much regard for the words of the Holy Prophet (my son will end the conflict between two Muslim groups) that when he was poisoned, which led to his death, he

did not reveal the name of the assassin to avoid starting a conflict again between Muslims on the issue of retribution of his murder. When Husayn ibn Ali asked him the name of the assassin, Hasan said, “What would you do after knowing the name?” Husayn replied, “I shall punish the criminal.” Hasan ibn Ali said, “If my suspicion is correct, Allah will punish the criminal Himself and if it is incorrect then I do not find it suitable to arrest anyone for a sin he has not committed.” Hence, he did not reveal the name of his murderer. People made different speculations. At times they blamed Hasan’s wife Ja’da bint al-Ash’at and other times suspected that it happened on the consent of Muawiya. Allah knows the truth! If Hasan ibn Ali himself avoided to mention the name of the murderer, there must be a reason behind it. Hence umma must also avoid speculations.

Hasan ibn Ali died in 49 AH. There are different opinions regarding the month of his death, some books mention *Rabi al-Awwal* while others state *Safar*. However, most historians agree on *Safar*. Even, there are contradictions regarding the date of death, either it is 7th *Safar* or 28th *Safar*. According to *Tehzeeb-ul-Tehzeeb*, entire Madina mourned the sorrowful death of Hasan ibn Ali. The streets were silent. Abu Hurairah was grieving in the Prophet’s Mosque and saying:

“O people! Cry your eyes out today as the beloved of Prophet Mohammad left the world.”

He is buried in Jannat al-Baqi.

CHILDREN OF HASAN IBN ALI

Hasan ibn Ali had five daughters and twelve sons. Four of his sons; Abu Bakr ibn Hasan⁴⁴, Umar ibn Hasan⁴⁵, Abdullah ibn

^{44,45} Hasan ibn Ali named his two sons after the first two Rashidun Caliphs which shows his love and respect for them.

Hasan and Qasim ibn Hasan were martyred in the Battle of Karbala.

Hasan ibn Ali is erroneously associated to have numerous wives. The evil enemies of People of the Cloak have associated seventy or hundred wives with him. Although this is completely impossible. Firstly, in the presence of that many wives it is impossible to have only seventeen children. Secondly, to have that many wives it is necessary to repeat the abominable act of divorce multiple times since having more than four wives at a time is not lawful in Islam. Even the thought of associating such acts with the progeny of Prophet Mohammad is appalling. Hasan is the sacred personality whom Prophet Mohammad called the flower of his garden and the leader of youth of paradise. If we are unable to perform deeds like them then at least we should not involve our inwards in nourishing evil presumptions about them.

The love and veneration of the beloveds of Prophet Mohammad provide strength to the inwards and is a source of success in the world and the hereafter.

دل میں ہے مجھ بے عمل کے داغِ عشقِ اہل بیت

ڈھونڈتا پھرتا ہے ظلِ دامنِ حیدر مجھے

Explanation: Though I have no good deed but my inward is blessed with ardent love for People of the Cloak. That is why, Ali ibn Abi Talib himself protects me.

The Rashidun Caliphs are the eminent stars of the Holy Prophet who led Muslims not just physically but also spiritually. The policies and rules they implemented in their respective eras were the true reflection of the teachings of the Holy Prophet. This is why the Rashidun era was the golden era of the Muslims. Implementing the teachings of Prophet Mohammad, made them not only the pioneers in introducing the concept of the welfare state, but they also set its exemplary foundation for the world to follow. This book is unique because unlike other history books it provides proofs of Imam Hassan as the fifth rightly guided Caliph.

The end of Rashidun Caliphate was the beginning of downfall of Muslims because the Muslims let go the spiritual values of Prophet Mohammad given to them by the Rashidun Caliphs. The author, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman in an unbiased manner and picturesque words has described the incidents from history for the readers to decide for themselves who was at fault and what caused the end of Rashidun Caliphate. He has also mentioned the spiritual orders that emerged from each rightly guided Caliph. These spiritual orders are definitely a medium of guidance for the seekers of Allah.



Sultan-ul-Faqr Publications (Regd.)

www.sultan-ul-ashiqeen.com

www.sultan-ul-ashiqeen.pk

www.sultan-ul-faqr-publications.com

E-mail: sultanulfaqrpublications@tehreekdawatifaqr.com

ISBN: 978-969-2220-24-8



9 789692 220248

Rs: 680